The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. VII: WHOLE NUMBER, 1256.] NEW-YORK, APRIL 12, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church.........................at 9 A. M. and 3 P. M.
St. Luke's Church.................. 8½ " 5 "
Church of the Nativity.............. 9 A. M.
Church of the Annunciation.......... 9 " 4
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when Evening Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration.......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents.......... 9 A. M. and 7 P. M.,
except on Fridays, when Evening Prayer with Lecture is at 7½ P. M.
On Saints' days and other Festivals, 2d service [Eucharist] at 11 A. M.
St. Luke's Church, Brooklyn........... 8½ A. M.
[On Festivals and Fasts, a *second* service at 5 P. M.
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,........at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

15	First Sunday after Easter.
22	Second Sunday after Easter
25	St. Mark's Day.
29	Third Sunday after Easter.
	MAY.
1	St. Philip's and St. James's Day.
6	Fourth Sunday after Easter.
13	Fifth Sunday after Easter.
14 15 16	Rogation Days.
17	Ascension Day.
20	Sunday after Ascension.
27	Whit-Sunday.
28	Monday in Whitsun-week.
29	Tuesday in Whitsun-week.
30	Ember Day.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

First Sunday after Easter, April 15, A. M. St. George the Martyr and Emmanuel, New York.
P. M. Zion, New York.
Tuesday, April 17, A. M. Trinity Chapel, New York. Consecration.
Wednesday, April 18, A.M. St. Mary's, Manhattanville, Ordination.
Second Sunday after Easter, April 22, A. M. Trinity, New York.
P. M. St. Mark's, Brooklyn.
E. Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Tuesday, April 24, E. Trinity Church, West Troy.
Wednesday, April 25, E. St. John's, Cohoes.
Thursday, April 26, E. Holy Innocents', Albany.
Friday, April 27, E. Trinity Church, Albany.
Third Sunday after Easter, April 29, A. M. St. James's, New York.
P. M. St. John's, Brooklyn.
Fourth Sunday after Easter, May 6, A.M. St. Mark's, New York.
P M. St. Ann's (Deaf Mutes), New York.
E. St. Bartholomew's (Meeting for Deaf Mutes).
Fifth Sunday after Easter, April 13, A.M. St. Paul's, Castleton.

New York.—*Maundy Thursday.*—The Provisional Bishop was present on the evening of Thursday at the Church of the Holy Innocents, of which the Rev. John J. Elmendorf is Rector. This small edifice, though only of wood, is of the Early English Gothic Pointed, and extremely pleasing, as well from its proportions as from its interior arrangements. The nave is 60 feet long, and the chancel 30 feet deep. The latter, which is screened by open work in oak, is divided into choir and sacristy, the choir having stalls for the use of choristers, or of clergy. The altar was, on this occasion, covered with a black cloth, but robed in white in memory of the Paschal Supper. In the nave a movable screen separates a temporary Sunday School—abundant room being left West of the edifice for the construction of a schoolhouse and rectory at some future time. The nave is so placed that aisles can, at any time, be added to it. The chancel is enriched by a window of stained glass, of excellent design and workmanship, by Doremus & Akeroyd, representing Christ blessing children. The Baptismal Font, which appropriately stands by the entrance, has a series of scenes in alto-relief, executed by Edward Seibert, formerly a Romanist, and who gave to this his voluntary labour at the close of day. Often at midnight he would be beheld toiling on in love of art and of the purpose to which his skill was to be devoted. The offertory plates are of carved wood. They are simply enriched with raised letters on their rims: one with the words, *"Lay up for yourselves treasures in heaven;"* the other, *"For with such sacrifices God is well pleased."* Exteriorily, the belfry at the West end of the nave is the most striking feature of the edifice, and is both beautiful and picturesque. The Church of the Holy Innocents may be said to stand on the dividing line between the very rich and very poor, or rather just within the latter limit, as it is situate at the base of Murray Hill. The church has no pew system, but is supported by the voluntary offerings of the congregation, and opportunity is given at every service to each individual to "offer his gift at the altar." The two hundred dollars which the Rector receives yearly from Trinity Vestry, he adds to the contributions of the offertory. This church has daily prayers; and a most prominent object is the training of the young in the Christian faith and religion. There is a regular public catechizing by the Rector every Sunday afternoon, and a school for girls meets daily under his supervision. There were present on this occasion several of the clergy. The *Introit* (for the clergy as they enter the sanctuary) was from the short "Dying Requiem" of Mozart. The responses to the commandments were given in one of the versicles of the choral service of the English Church. After the Nicene creed followed a metrical adaptation of the sixty-ninth Psalm.

The discourse was delivered by the rector. It concerned the prominent associative thought of the evening—those words of Christ, in which, before the sacrifice of Himself, He had conveyed His parting request, the fulfilment of which had become a sacred obligation. The assembly had met that night to receive, as it were, again, the last command and counsel of a dying friend, of a Master not alone dear, but divine. "Do this in remembrance of me, and show forth my death till I come." In presence of this contemplation, time and space seemed annihilated, and we reclined at table with fewer still than were here this night; and as we rose while He broke the bread and blessed the cup, not the Apostle, but our blessed Lord Himself gave us the Sacrament of His own Body. Reference was then made to the morrow, the glories of which were that evening resting upon all, and to the crucifixion, beheld as the act of Christ giving Himself first *to* us, and then *for* us. To each soul the admonition came—"Eat in remembrance that Christ died for *thee;*" conceive of thy sins ever weighing on the soul of the infinite One, as though the redeeming work were for *thee* alone. Nor ended Christ's mandate here. "If I your Lord and Master have washed your feet, ye ought also to wash one another's feet." This was to be fulfilled in the accomplishment of all errands of mercy. The last charge: "Do as I have done to you," was expressive of the putting away of all evil passion, the striving together for a common salvation, and the endeavour after saving souls, together with the exercise of kind thoughts and deeds of spiritual and bodily mercy. One in the apostolic company had however been wanting; one heart there was covetous and hypocritical. God forbid that any heart should thus again, on the ensuing Sacrament, approach His altar! Fitly might be added the warning of our Mother Church of England: "If thou be in malice or any other grievous crime, repent of thy sins, or else come not to that holy table." The sermon closed with an invocation that those present might be gathered to the glorious communion in Heaven with their Master, and Lord and Friend.

During the singing of the hymn—

> "O happy hour that fixed my choice
> On Him who centres all my love,
> Let cheerful anthems fill His house
> While to His sacred courts I move;"

the candidates for the rite of confirmation approached the chancel rail. The rector having recited the invitation, the bishop read the Confirmation Service. Having performed the solemn rite, of which thirty-seven persons partook, he addressed the confirmed. Without doubting the sufficiency of the instruction they had received from their excellent pastor, or wishing to detain them from preparation for the Holy Sacrament of Christ's Body and Blood, he yet thought that a few observations might not prove unacceptable, might even be treasured up in connection with this occasion in time to come. They could not fail to be struck with the more than ordinary importance and solemnity of the occasion. The hour was sacred not alone by reason of the consecrating rite, but that it was the season for the solemnization of the Passover for all true believers, in which the Church throughout all the world, in Europe, Asia, Africa, and America calls her children, and her children listen, to celebrate the sufferings of their Lord. Eighteen hundred and twenty-two years ago, on this night of the feast, and possibly at this very hour, Christ had given utterance to the words: "With desire I have desired to eat this Passover." Animated by this spirit of our blessed Lord and Saviour, and receiving therefor the grace of God, they would be ready to consecrate themselves to His service. In the Collect which had been read, and which was proper to every day of this holy week, they had set before them a great truth, which could not be too carefully treasured in their minds.

It was our preference as Christians to follow Christ in humility and faith—Christ, who, being God, had yet made himself for our sakes of no reputation. It was necessary that we should sacrifice, if necessary, our interest, and crucify our very nature, in this world so full of contradictions. He called on them to realize the privileges in which they had been secured. They had been regenerated by water and the Holy Ghost, their sins had been blotted out, and God's grace had been assured to them. All these blessings came from Jesus Christ, as the reward of His pains and labour, and in Him they had been confirmed as the adopted children of God. They were in the position of the children of Israel when these had passed through the Red Sea; a manifold deliverance had been wrought, yet they were liable to fall from God, and were to work out their own salvation; God's grace sustaining their exertions would prove sufficient. He joyed to know that all those present purposed to partake of the Holy Sacrament of Christ's Body and Blood. Its import they already knew. "He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." Here was the very sustenance of their souls. Reverencing and receiving the words and works of the Lord God, let them take home to their hearts the assurance of adopted children, and fulfill the will of their Heavenly Lord. Everywhere, in the Church and in the world, let them neglect no duty, however slight, though tempted thereto by witnessing the habits of inconsiderate Christians, and let their light so shine, that men might glorify the source of action so fair and devotion so strong. Much as they anticipated of the blessedness of trusting in God, they would yet realize an unspeakable joy in serving their Saviour. There was not alone the present life but that to come, and neither had eye seen nor had ear heard the things that God had laid up for those that love Him. The Bishop thus concluded: "God be with you and bless you, preserve you in all truth, and conduct you to the kingdom He hath prepared."

At the close of the confirmation ordinance, the choir sang "The Lord is my Shepherd." The individuals confirmed remained, in accordance with their previously expressed wish, at the chancel rail, till the conclusion of the services. The assembly was dismissed with the apostolic benediction of the Bishop.

Good Friday.—This day was celebrated in all our churches with unexampled fervor; the attendances were large, and indicative of the regard for the solemn festival it commemorated.

The Provisional Bishop attended, by appointment, the Church of St. George, under the rectorship of the Rev. Dr. Tyng. The services preceding the administration of the Sacrament of Confirmation, were performed by the Rev. Dr. Dyer and the reverend rector, the latter, owing to the continued indisposition of the Bishop, preaching an extempore sermon from the words "The fellowship of His sufferings." To have entered on a consideration of fellowship with Christ in His death, alluded to in the same Epistle and the same passage, would have been suggestive of too many aspects and considerations to allow of its being then dwelt upon, besides that it was more appropriate to another day in the festivals of the Church. The fellowship of Christ's sufferings was then set forth in its various and obvious manifestations. These sufferings were to be realized by a simple, childlike faith, and so made our own with their rich rewards, for Christ was the treasure-house of all God's gifts to men, and as His Son, and the representative of a glorified humanity, distributed them among His children. He would define this faith only by analogies; it was not a thing of definition, still less a mental abstraction. It was confident, reliant, trusting, and in its effect rendered us one with Christ who was in God; differing in the mode of its manifestation from human trust and love, only in its object.

The Provisional Bishop, on its close, proceeded to the administration of the Sacrament of the rite of Confirmation. Forty-seven individuals of both sexes availed themselves of the privilege. The Bishop addressed them in reference to the benefits accruing from a realizing sense of the Gospel, and of the happiness pertaining to a spiritual life. They might have presented to them various arguments against doctrinal truth, but without caring to meet specially all these, and satisfy every doubt they might suggest, or tracing them to mazes of thought that would but serve to bewilder, their best interest would be secured by an abiding faith in the simple gospel, resorting thither for renewed confidence, support, and hope in every seeming exigency, becoming more and more one with Christ. There had probably been no arguments brought against Christianity in the last fifty years, which had not met from the lips of their pastor and in the walls of that church their complete refutation. Theirs it was to receive all the advantages of the gospel, theirs to ascend ever more and more the heights of holiness. The Bishop bid them bear in mind the double solemnity of the occasion, and dwelt on the Saviour's free offering of Himself, as an argument why each should be dedicate to Him, who had thus loved them and given Himself for them.

The congregation received at dismissal the Benediction from the Bishop.

In the evening of Good Friday, the Provisional Bishop held a confirmation in Grace Church, Brooklyn Heights. This church has much to recommend it, both in its structure, its arrangements, and the performance of its services. A spacious and properly ordered chancel imparts that true ecclesiastical character to it, which it is always satisfactory to behold, and affords the opportunity of conducting Divine Worship in a devout and churchlike manner, making the Prayers appear to be addressed, as they ought, to the Throne of Grace, instead of seeming, as is the case in too many churches, to be read to the congregation. There is a Daily Service in this church. Evening Prayer, on this occasion, was said by the Rev. Dr. S. Leonard, and the Lessons were read by the Rev. J. H. Hobart Brown, of the Church of the Good Angels, Brooklyn. The Sermon was preached by the Rev. D. Hale, of Geneva College, from the words of our Lord, "If ye love me, keep my commandments." A full and fruitful exposition of this memorable admonition of the Saviour was given, in which it was shown that if we really loved Christ, we could not fail to keep His commandments; and that to keep them was the best proof that we really loved Him. The candidates for Confirmation were then presented to the Bishop in a most becoming manner by the rector, the Rev. Dr. Vinton, by whom we understand they had been carefully prepared for the holy ordinance. Those thus prepared were fifty-five in number, of whom forty-seven were present on this occasion, several of them adults. At the close of the Confirmation, the Bishop addressed them in his usual earnest and impressive manner, enjoining on them especially to take up their cross and follow Christ, taking advantage of the solemn character of the day to express his affectionate admonition with seasonable effect. In its course he paid a high tribute of respect and attachment to the ability and zeal of the Rev. Rector. There were present on this occasion, beside the clergy named, the Rev. Dr. Bird, of Rhode Island; the Rev. Dr. Haight, of St. Paul's; the Rev. Wm. Rudder, of Flatbush; the Rev. Alex. Price; all of whom occupied stalls. The edifice was filled to its utmost capacity. The Bishop held a private Confirmation the same evening, at which seven candidates, presented by the Rector of Grace Church, were confirmed. The arrangements for the performance of the rite, were peculiarly simple and impressive.

Easter Even.—At sunset, the Provisional Bishop held a Confirmation in the Church of the Holy Communion, of which the Rev. Dr. Muhlenberg is Rector. The rite was administered to fifty-four individuals, thirty-eight of whom were of the parish of the Holy Communion, and sixteen of the Parish of All Saints. These were addressed with reference to the solemnity and purport of the sacred rite, and its connection with other sacraments of the Church, and were counselled as to the performance of life's duties, both as respected their individual interests, the honor of their profession, and the glory of Christ, and welfare of His Church. The hour in its associations, as pertaining to the Passover, was touchingly dwelt on, as well as the celebration in prospect on the morrow, and those present were earnestly advised to prepare to take full advantage of the privileges in which they had been confirmed by preparing themselves for approaching to the Holy Table.

Easter Day.—Morning Prayer was said in a large number of churches in this diocese at an early hour; and in all, sermons appropriate to the glorious event it commemorates were delivered. The beauty of this day of rest, and the reflection that the Holy Church throughout all the world was celebrating the self-same mystery and sharing in the self-same joy, lent their own influence in composing to profitable devotion the spirits of the faithful.

The Provisional Bishop officiated on this eventful day in the Church of the Epiphany—a simple and unpretending, though substantial edifice, situate amid the poor, and sustained by the zealous efforts of those who, appreciating the value of the ordinances of religion, seek to have the full benefits of these extended to others that unsought might never thus have gathered themselves together. It needed no fretted aisles or vaulted roof, or imposing architrave to render the scene appropriate to the presence of a successor of the apostles. There was evident in the minds and hearts of the congregation deep religious emotion from the time when the Bishop lifted up his voice, to that in which he gave his blessing and dismissal. The earnest attention that was given, plainly indicated the desire of all to profit by this auspicious visit.

The Provisional Bishop preached from the words: "Now is Christ risen, and become the first fruits of them that slept." The peace, the sacredness, the solemnity that rested on this day—the ascended Lord in the plenitude of His grace and glory—the nations looking up, in adoration, for gifts from His hands—the blessings shared amid His followers—the death on which the vitalizing principle attended the body left within the grave as well as the departed spirit as pertaining to all true believers—the contemplation of Christ's abode in the world of spirits, and the consolation afforded in the period He spent on earth to give assurance of the reality of His resurrection, and secure the fidelity and love of His followers, were the successive themes of discourse, illustrated with devotional force and scriptural eloquence. We needed the consolation Christ by His visible presence on the earth, after descent of His body to the grave and the habiting of Paradise by His spirit, had afforded. There followed a magnificent depicture of the wreck made by death as regarded by the bodily senses, and of the restoration indulged in by Christian hope and witnessed by Christian faith. Christ beheld standing in mightier manhood beyond the waves of Jordan, uniting in Himself the elements of a divine and human nature in their highest condition and noblest development, made, of the death, else to be so dreaded, but a sleep in which the soul went forward to the glories of the immortal state beyond. The hopes of our condition in that state inspired by the knowledge of Christ's exalted humanity, and the exaltation of feeling experienced in regarding those who had passed from the light of this world as arrayed in a humanity purified and ennobled, thus giving, to friends and relations of the departed, in some sort representatives of themselves before the throne of Heaven, and the glory of that presence into which the redeemed should be brought, as illustrated on earth by the vision on the Mount of Transfiguration, in the gloomy solitude of which, forgetful of their mortal state, the disciples had desired, not knowing what they said, to build three tabernacles of rest and praise, were dealt with in language simple and beautiful, and replete with thought and wisdom. Those about to approach to receive the rite of confirmation, were impressively addressed in the last portion of this discourse in respect to the glories of the heavenly world, and the advantage of being grafted in Christ, by the ordinances he had ordained, by the grace he had promised, and by the virtues that his Word inculcated.

Twenty-eight individuals then approached the chancel rail. The rite having been performed, the Bishop was about to dismiss them, when by a sign he arrested their departure, stating that he could not refrain from expressing his sympathy with those thoughts and those emotions which he knew were then present and acting in all their hearts. He added Apostolic counsel. The Holy Communion was then administered, the Provisional Bishop and the Rev. Rector officiating.

The Church of the Holy Communion witnessed, on the morning of this day, the most striking service in the ecclesiastical year. On this occasion, the edifice was completely thronged. Morning Prayer had been said at 6 o'clock A. M. The second service opened with the Litany. The *Introit* was from one of Dr. Hodge's Cathedral Chants. After the Commandments, the choir sang '*The Lord is Risen.*' The sermon by the Rev. Dr. Muhlenberg was on the resurrection of our Lord, and the benefits thence accruing. At its conclusion, the *Te Deum* was sung, and during the Offertory a composition of Haydn's was executed, followed by the Psalm '*The Lord is King,*' by the full choir. The service closed with the prayer for the whole state of Christ's Church. The style of antiphonal chanting here practiced, rendered the service peculiarly impressive.

New Jersey.—On Tuesday (before Easter), April 3, in Trinity Church, Fairview, the Rev. Dr. Doane read Morning Prayer, and the Bishop preached, confirmed one person, and administered the Holy Communion.

In the evening, in St. Stephen's Church, Beverly, the Rev. Mr. Germain and the Rev. Dr. Doane read prayers, and the Bishop preached.

On Wednesday (before Easter), April 4, in the Hall occupied by the congregation of Grace Church, Pemberton, the Rev. Dr. Doane read Evening Prayer, the Rev. Mr. Hallowell, the minister, baptized one adult, and the Bishop preached, and confirmed one person.

On Sunday (Easter Day), April 8, in St. Mary's Church, Burlington, the Rev. Dr. Watson, the Rev. Dr. Doane, and the Rev. Prof. Doane read Morning Prayer, and the Bishop confirmed four persons who had been providentially absent at the stated confirmation (making ninety-six within the year), preached, and administered the Holy Communion. The Rev. Messrs. Germain and Frost, and the Rev. Professor Hyde were present. In the evening, in St. Andrew's Church, Mount Holly, the Rev. Dr. Doane read prayers, the Rector, the Rev. Mr. Morehouse, catechized the children, and the Bishop examined them, and preached.

Massachusetts.—On Sunday the 1st instant., the Bishop confirmed *fifteen* persons in the Church of the Messiah, and made an address. Evening Prayer and the preface to the confirmation service was said by the Rector, the Rev. Geo. M. Randall, who administered the sacrament of *adult baptism* to four persons. A large congregation was present.

Connecticut.—We learn from the *Calendar*, that the Eastern Convocation of Connecticut held a meeting in New London, March 26, and the two following days. There were present the Rt. Rev. Bishop, and the Rev. Messrs. Morgan, Bronson, Paddock, Camp, Horton, Chapin, Harriman, Capron, Miller, Vail, Deshon, Godfrey, the Rector, and Mr. Hitchcock, of the Berkeley Divinity School. Divine Services were performed, on five several occasions, and there was a sermon after each. At the second service the Bishop preached from 1 Pet. iii. 15, confirmed fourteen persons, and addressed them. A collection for the objects of the Convocation was made.

Indiana.—We hear good accounts of the progress of the Church in this diocese. At the time the present Bishop entered on his Episcopal duties, it seems there were not more than two self-supporting parishes; and in the whole diocese there was but one parsonage owned by the parish and occupied by the Rector. There are now nine parishes which are doing without foreign aid,—Indianapolis, Lafayette, Madison, New Albany, Richmond, Evansville, Terra Haute, Fort Wayne, and Michigan City. Of these, at least four are provided with parsonages, and perhaps one or two others in the diocese. At Indianapolis the vestry have just erected a beautiful and commodious parsonage on the church lot, at a cost of nearly $3,000.

Tennessee.—The Bishop held a special ordination lately at Memphis, when Charles T. Quintard, M.D., Professor of Physiology, &c., in Memphis College, was ordained a Deacon. Morning Prayer was said by the Rev. Mr. Pise of Columbia, and the Rev. Mr. Fagg of La Grange. The Bishop preached from 1 Cor. iv. 1, 2: "Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards that a man be found faithful." The candidate was presented by the Rev. Mr. Pise. The Holy Communion was administered by the Bishop, assisted by the two Presbyters present.

Mississippi.—On the Festival of the Annunciation, the Bishop held a confirmation in St. Andrew's Church, Jackson. He preached from the words:—"Their vows are upon me, O Lord." The Rev. Mr. Corbyn, the Rector, and the Rev. Mr. Dennison, assisted in the services. After the sermon, the Bishop administered the Apostolic rite of Confirmation to ten persons. The Church in Jackson, under the charge of the Rev. Mr. Corbyn, is said to be in a thriving condition.

THE CHURCH ABROAD.

England.—It appears that the case of Archdeacon Denison is still involved in uncertainty. The *Record* had confirmed the report that the proceedings had been dropped; but subsequently it has stated, that a deputation had waited on the Primate, who informed them that the matter was still under consideration.

The Church had given very solemn effect to the day of Fast and Humiliation on account of the war. The Bishop of Salisbury preached at Westminster Abbey, by request of the House of Lords, several members of which, with the Lord Chancellor, attended the Service. The text was St. Luke 18 v. 13. There was a most crowded attendance. The Rev. H. Melvill preached at St. Margaret's, Westminster, by request of the House of Commons; and a large number of members, with the Speaker, attended. The text was 1 Kings, chapter 8 v. 44 and 45. At St. Paul's, Dean Milman preached in the morning; and the Bishop of London in the afternoon, at which service the Lord Mayor and Corporation attended. His Lordship's text was Isaiah 26 v. 9—and the Sermon was a very eloquent one. To the great disappointment of hundreds of persons who went to the Cathedral, the Service was in the very small and most inconvenient Choir, instead of in the nave. The Bishop of Lichfield preached at Lincoln's Inn Chapel. The *English Churchman*, to which we are indebted for these particulars, says:—"Notwithstanding the attempts to set the people against the observance of that day, we have reason to believe that it was, on the whole, better kept than most people anticipated. The shops were very generally closed, and the Morning Services were exceedingly well attended."

Among the passengers by the last steamer from Australia, were the Bishop of Melbourne and Mrs. Perry. The Bishop has come to this country on business affecting his Diocese. The Bishop of Mauritius had embarked for his new Diocese, on board the *Malabar*. He was accompanied by a small Missionary staff.

Several new churches are about being commenced in the metropolitan district, and others are so far advanced as to be nearly ready for consecration.

At Kenilworth, a house is in preparation for the temporary reception of a small number of wounded soldiers of known good character, with a view of ascertaining how far they may be qualified for the office of Scripture-readers. The plan has met with the patronage and support of Lord Leigh, and the coöperation of the Rev. Eardley Wilmot, the vicar, and many other inhabitants of Kenilworth.

The following notice has been issued at St. Paul's Church, Brighton:—"The great length of the present Sunday Morning Service (including, as it does, three distinct offices, and containing, therefore, some unnecessary repetitions), and the late hour at which it usually terminates, deter, it is to be feared, many who are poor or in delicate health, or, being in service, are required to be at home at an early hour, from joining on each Lord's Day in that which is the crown of all our services,—the very highest and most important act of Christian worship, and that which is preëminently 'the worship of God in spirit and in truth,' viz: the Holy Communion. It is therefore proposed, in order to meet, if possible, this pressing want, to begin Morning Prayer (commencing with next Easter-day) at a quarter before eleven o'clock, and to separate from Morning Prayer the Litany, which will hereafter be said by itself at four P.M. So it is to be hoped that the whole Morning Service, including Holy Communion, will be finished before one o'clock, and all persons will thus have an opportunity of joining in the Holy Eucharist.

The *Morning Post* subscription for providing New Testaments bound in sections for soldiers in hospitals amounts to £444. This will provide 3000 copies, each divided into seven sections or thin books—21,000 portions.

THE WORLD AT HOME.

Mercantile Library Association.—The Twenty-Fourth Annual Report of this Association, shows it to be in a condition of increasing prosperity. The number of members upon the 1st of January was 4,603, being an increase of 120 upon the number of the preceding year; although the expenses for the last year have been unusually large, the receipts have been more than able to meet them; the Library has received additions of 2,409 volumes, making the whole number upon the shelves 42,795; and the Reading Room has also been enriched with new serial publications.

Sudden Death of an Eminent Merchant.—Walter R. Jones Esq., so long and widely known as one of the most distinguished of New York merchants, died very suddenly at his residence in Murray street, about 7 o'clock Saturday morning last, aged 62. While giving some directions to one of his clerks, he was seized with an apopletic fit, and soon after expired. At a special meeting of the Chamber of Commerce on Monday, resolutions of respect for the deceased, were unanimously adopted. His funeral services took place on Monday morning, at Trinity Church. A large number of leading merchants and the friends of Mr. Jones' family, assembled with the relatives to pay the last tributes of respect. The officiating Clergymen were the Rev. Dr. Higbee, the Rev. Dr. Seabury, and the Rev. Dr. Edwards. The burial took place next day, at Cold Spring, Long Island.

The New City Hall.—The Committee of the City Council on this subject have reported unanimously in favor of a plan submitted by Messrs. Gilbert, Stewart, and Jackson, for a Hall to be erected on the old site in the park. It involves an expenditure of about $2,500,000; provides two hundred and fifty apartments for the accommodation of the Municipal officers and the Courts, and preserves the present Hall as it is—connecting it with, and enclosing it on three sides by the new building. Between the East and West wings a passage way is provided for access to the interior square. The edifice has fronts on Broadway, Chambers street, and Centre street, in addition to the *facade* of the Old Hall.

City Railroads.—This matter was brought up in the Board of Councilmen on Monday evening, in the shape of resolutions to rescind and annul all grants, licenses, rights and privileges, heretofore made by the Corporation of New York to lay rails on Broadway. The resolutions were, however, laid over.

Selling Unsound Meat.—An ordinance designed to effect a removal of this dangerous nuisance, was, in the City Council on Monday night, referred to the Committee on Markets for consideration.

The Sardinian Emigrants.—These poor men are not yet, it seems, finally disposed of. The Sardinian Consul offers to ship these exiles to Venezuela, and to remove them from all charges upon our Treasury, provided that the Commissioners will pay $25 per head as the price of their passage.

Enlisting for Foreign Service.—It is determined to put down this practice. One office opened for such enlistment has already been closed; and on Saturday, a person charged with violating the neutrality laws of the United States, by enlisting a person (name unknown) for the service of the British Government, was formally arrested on a bench warrant, issued by the United States Commissioner, and held to bail in $1,000 to answer the offence.

Mortality in New York.—The following is the Weekly Report of Deaths in the City and County of New York, from the 31st day of March to the 7th day of April, 1855. Men, 31; women, 66; boys, 171; girls, 123; total, 441. Adults, 147; children, 294; males, 252; females, 189; coloured persons, 9.

The Prohibitory Liquor Bill.—The bill prohibiting the sale of intoxicating liquors, which had passed the Senate of the State of New York, was sent to the Assembly. Although the amendments were not such as suited the best friends of a Prohibitory Law in the Assembly, that body evidently was not willing to risk it again out of its own hands, and so speedily put the amended bill upon its passage. The vote of concurrence was Ayes 80 to Nays 45. The Governor has since affixed his signature to the bill. The Fourth of July next is the time fixed for it to go into effect.

Romanist Riot.—A serious riot occurred at Oxford in this State, on Sunday evening. A Roman Catholic who had been married by a Protestant clergyman, and who, in consequence, was excommunicated, entered the Roman Church during service, whereupon the priest ordered him to be "put out," which was faithfully executed. At the door a fight commenced, in which the priest is said to be implicated. The service in the church was suspended, and the crowd adjourned to the nearest hotel, where a more general fight ensued. Many persons were injured, but no lives were lost. The priest was held to bail, with several others, in the sum of one thousand dollars, to keep the peace.

Death of Martin Van Buren, Jr., in France.—Letters from Paris relate the death of this the youngest son but one of the ex-President of the United States. His body was placed in a provisional vault, where it will remain until the return of Mr. Van Buren to the United States in July. The discourse delivered at the vault, by the distinguished Protestant divine, M. Coquerel, former representative of the people under the Republic, was one of the most eloquent and touching ever heard on a like occasion. A large number of Americans attended the funeral.

Snow at the White Mountains.—There has been snow five or six feet deep here all Winter, especially on the Pinkham Notch, which is at an elevation of 800 feet above the line of the Atlantic and St. Lawrence Railroad at Gorham.

Menace toward Spain.—It is stated that the United States Government has determined to revenge any repetition of some recent outrages by Spanish ships in the Gulf, under pretence of protecting Cuba. There are accounts from Washington of a fleet having been directed to cruise in the track of our steamers with orders to sink any Spanish vessel which shall dare to repeat, upon the High Seas, the outrages imposed upon the *El Dorado*, the *Daniel Webster*, and the *Illinois*.

CALIFORNIA.—Accounts from San Francisco to the 16th of March state, that the mercantile world was slowly recovering from the recent panic. Failures had not entirely ceased. Bountiful rains had fallen. The State Legislature was busy with measures of social reform. A bill prohibiting noisy sports on Sunday has passed the Legislature and awaits the Governor's sanction. Another, suppressing houses of ill-fame, and another prohibiting raffling, "gift enterprises" and lotteries, had passed; while laws prohibiting public gambling and the sale of liquor were likely to receive favourable action. The House, notwithstanding great opposition, had passed a bill to fund the $2,000,000 floating debt of San Francisco.

Jerusalem:—The following are among the latest news we have from the Holy City:

The new governor, Kiamel Pasha, had arrived there on the 16th of February. His first acts had produced a favourable feeling among the Christians of all denominations. He had severely punished with the bastinado a Mussulman who had cruelly outraged a Christian.

Very few Greek or Armenian pilgrims had arrived at Jerusalem this year, a matter which caused great chagrin in the schismatic convents, which are chiefly supported by the alms of the pilgrims.

Letters in the Holy City from Alexandria announced the approaching arrival at Jerusalem of the Duke and Duchess of Brabant, accompanied by Mgr. Mislin, a learned Prelate, who is known by a work on the Holy Places.

The Latin Patriarch, Mgr. Valerga, has undertaken to found at Nazareth a convent of Religious belonging to the French Congregation of Our Lady of Nazareth. These Religious have been welcomed by the population, Latin, Maronite, Greek, and Mussulman. The morning after their arrival crowds of sick, both Christian and Mussulman, came to beg their help, and to seek from them alleviation of their infirmities. Even the Bedouin Arabs, who live in tents in the neighbourhood of Nazareth, came to beg their aid.

Statistics of Old Age.—The census of 1850 shows that the oldest person living in the United States was 140. This person was an Indian woman, residing in North Carolina. In the same State was an Indian aged 125, a negro woman 111, two black females 110 each, one mulatto male 120, and several white males and females aged from 106 to 114. In the Parish of Lafayette, Louisiana, was a female, black, aged 120. In several of the States there were found persons, white and black, aged from 110 to 115. There were in the United States, in 1850, 2555 persons over 100 years. This shows that about one person in 9000 will be likely to live to that age. There are now about 20,000 persons in the United States who were living when the Declaration of Independence was signed, in 1776. They must necessarily be near 80 years old now, in order to have lived at that time. The French census of 1851 shows only 102 persons over 100 years old; though their total population was near 36,000,000. Old age is, therefore, attained among us much more frequently than in France.

FOR THE YOUNG.

WORLDLY-MINDEDNESS.

Miss Walton began the lesson without any delay.

'As we had only time last Sunday,' she said, 'to speak of some of the things which we promise to give up in renouncing 'the pomps and vanity of this wicked world,' we will go on with the same subject to-day. In what way did we say, last Sunday, that the world tempted us?'

Several.—By evil communication, and bad example.

'By fear of its opinions,' said Rose.

Miss W.—You are quite right: to-day, however, we will speak of *worldly-mindedness*, for though we lived quite alone, we should still have to oppose the world; we carry it about ourselves, within our own hearts. But to fulfil our vows, must we allow it to have dominion even there?

'No Ma'am,' replied Mary. 'We are not to love the world. nor the things of the world.' (See 1 St. John, ii. 15.)

Miss W.—Just so, Mary: if we *love* the world we cannot be said to have renounced it. Where does St. Paul bid us set our affections?

Margaret.—'On things above, *not* on things on the earth.' (Col. iii. 2.)

Miss W.—Look also at Tit. ii. 11, 12.

Emily.—'For the grace of God that bringeth salvation hath appeared to all men, teaching us that, *denying* ungodliness and *worldly lusts*, we should live soberly, righteously, and godly, in this present world.'

Miss W.—What do you mean by 'worldly lusts?'

Ruth.—Worldly desires.

Miss W.—Yes, do you remember how this is expressed in the renunciation in the Baptism service?

Anna.—'Dost thou in the name of this child, renounce... the vain pomp and glory of the world, with all *covetous desires* of the same?'

Miss W.—We see, then, that we must not *love* the world nor *desire* the world, and both these are feelings of the heart. Why does our Saviour tell us we cannot serve two masters?

Several.—Because we shall either hate the one and love the other, or else we shall hold to the one and despise the other.

Miss W.—And how does He apply this rule?

Agnes.—'Ye cannot serve God and mammon.' (St. Luke, xvi. 13.)

Miss W.—What is meant by 'mammon?'

Several.—The world.

Miss W.—In order, then, to keep the vows of our Baptism, which Master must we serve?

All.—Almighty God.

Miss W.—And to do this rightly, where must our affections be?

All.—On things above.

Miss W.—And to do this rightly, where must our affections be?

Several.—Deny them.

Miss W—Yes, if our love, our hope, our faith, our desires are set on things above, where will our hearts be?

Mary.—Above also: 'Where your treasure is, there will your heart be also.' (St. Matt. vi. 21.)

Miss W.—But if our desires, and love, and hope, are placed upon this world, where will our hearts be?

Agnes.—On things below.

Miss W.—Worldly-mindedness, then, we renounced when we promised to take God for our Master. We will see some of the ways in which this worldly-mindedness shows itself. What does our Saviour tell us are the thorns which choke the good seed?

Sarah.—'*The cares of this world*, and the deceitfulness of riches, and the lusts of other things.' (St. Mark, iv. 19.)

Miss W.—We will take the first of these—?

'The cares of this world,' said Jane.

Miss W.—Yes; or *over carefulness* about the things of this life. What are those things of which our Saviour tells us we need take no thought?

Harriet.—'Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.' (St. Matt. vi. 25.)

Miss W.—'Take no thought,' or as St. Paul expresses it, 'be careful for nothing.' (Phil. iv. 6.) And why have we no need to be *careful* for such things?

Ruth.—'Your Heavenly Father knoweth that ye have need of all these things.' (St. Matt. vi. 32.)

Miss W.—Can you remember whom our Saviour reproved for over carefulness?

Anna.—Martha, the sister of Mary. 'Martha, Martha, thou art *careful and troubled* about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.' (St. Luke, x. 41, 42.)

Miss W.—What was it that Martha was careful and troubled about?

Several.—Preparing a feast for our Lord.

Miss W.—What part had Mary chosen?

All.—To sit at Christ's feet and hear His words.

Miss W.—Was Martha's work *in itself* wrong?

Margaret.—No Ma'am.

Miss W.—What made our Saviour then reprove her?

Agnes.—Because she thought preparing the feast of more consequence than hearing Christ's word.

Miss W.—Just so: in her anxiety to prepare the feast, she forgot the more important duty of hearing Christ's word, and was led into unnecessary anger toward her sister. She was *over careful*, just then, about the things of this life; the cares of this life would not even allow her time to hear the word.

Now do we not also in the same manner show this over-carefulness? What excuse is often made for not coming to Church on week nights?

Hester.—That the time cannot be spared from work.

Miss W.—In some cases this may be true, but it may also be a false excuse. If we stay away because we think our work of more importance than going to church, then, like Martha, we are—?

Margaret.—Over careful.

Miss W.—But if it is really a self-denial to stay away, and we do it only from a sense of duty, then we may believe that Christ will accept our self-denial in the place of worshipping Him. But we said Martha showed she was over careful, in another way besides neglecting to hear Christ's word: what was it?

Emily.—She was angry with her sister, and wished to take her away also.

Miss W.—And when we are very busy over worldly matters, and are hurried for time, are we not sometimes put out of temper, and cross to those about us?

Several.—Yes Ma'am.

Miss W.—Do we never feel angry to see others thinking more about God, and prayer, and going to church, than we do ourselves, and wish to deprive them of these privileges?

'Yes, Ma'am,' replied Margaret. 'I have heard people say of mother (as if they were quite vexed), "There, she's off to church again; she's grown a fine lady, and can spare time for anything: I know it's more than I can do. I have to work, and not to go gadding about." And I'm sure, Ma'am, mother only finds time to go to church by getting up very early to her work, and sitting very close at it.'

Miss W.—I know that, Margaret, and you must try and forget unkind speeches of this sort, and be more sorry for, than angry with, the person who makes them. Perhaps you yourselves may be guilty of the same sin. If worldly occupation makes us cross and irritable with those about us, we may be quite sure that we are *over careful*,—that, like Martha, we are allowing ourselves to be—?

'Careful, and ~~troubled about~~ many things,' replied two or three.

Miss W.—Yes, and more or less neglecting the one thing needful. Now, perhaps you think, girls, that it is only grown-up people who are over careful about worldly things. But how is it when you are going to buy new clothes? Don't you think about it beforehand?

'Yes,' replied several, 'to think what we want, and what sort of things we should like to have.'

Miss W.—Exactly; you lay plans to make the most of your money, and to a certain degree this is quite right; but do you never let the thoughts, and the planning, fill your minds in church, or at your private devotions? If you do this, are you choosing the part of Martha, or of Mary?

Several.—Martha.

Miss W.—Or again, are you never fretted because you cannot get fine things, or a greater abundance, or some particular thing you have set your heart upon? Who was it the last club-day who set her heart upon a blue stuff dress, and was angry, even with her mother, because she could only afford to get her a calico one?

A slight blush overspread Emily's face, while she replied,

'Please, Ma'am, I know it was very silly to care about it.'

'And I only recall it this long time afterward, said Miss Walton kindly, 'to show you what I mean, how girls like you *may* be over careful about the things of this world: for you remember you let all you companions know that you were vexed: I have not betrayed you.'
—*Jackson's Stories and Lessons on the Catechism.*

HEBDOMADARY.

Sunday, April 15—*First Sunday after Easter.*—This Sunday is sometimes called Low Sunday, from its following Easter day, which is the highest festival in the year. The Collects between Easter and Pentecost all have reference to the "risen life" of Christians. That for the first Sunday is a prayer for purity of life, and sincerity of purpose: that as through the death and resurrection of Christ we are accounted righteous before God, or justified, so having ourselves died to sin, and risen therefrom, we may "go on unto perfection."

COMMUNICATIONS.

For The Churchman.

DISTORTIONS.

Boston, April 5, 1855.

Mr. Editor:—I wish you would use your influence to induce some of our dissenting friends to pay some regard to the meaning of words. Principles have been abandoned by them long ago; and we cannot hope to see them restored; but in order to avoid the temporal inconvenience of a Babel-like confusion in common intercourse, words must be allowed to retain some of that by-gone exclusiveness, which defined their meaning in a benighted age.

Your little friend, *The Transcript*, which has of late become one of the most subservient of the Socinian sectarian papers, is particularly culpable; but the habit is becoming general, and will soon be classed among other New England provincialisms.

For instance (to pass by the word *schism*, which is now seldom or never used, since it has ceased to convey any idea to dissenters), the word *Catholic* is invariably used to signify *latitudinarian*.

We suppose *Catholic* to be that which comprehends all truth, and excludes all error. It is used by our dissenters, as that which includes, charitably, all errors, with or without truth—oftenest without truth.

You will find a most absurd use of this word Catholic, in a review of a lecture upon St. Augustine, delivered by a Dr. Hedge. In this review it was remarked, as nearly as I can remember, that the subject was a tender one for the audience, and that it required all the Doctor's *Catholicity* to counterbalance the exclusiveness of the Ancient Father!

Nearly all the Ancient Fathers suffered martyrdom anew, in our city last Winter, in a course of latitudinarian lectures; but whether the Puritan executioners *rapped up spirits* on those occasions, or contented themselves with burying truths, I cannot say.

There is another instance of direct perversion of language quite general among us. The word *anti-sectarian* is invariably used for *pro-sectarian*. Persons who are esteemed good scholars in their respective sects, make that transposition continually, and although the perversion was, no doubt, in its inception, a matter of design, it is now made insensibly.

One is desired to subscribe to an Institution of some description. He is assured that it is an *anti-sectarian* Institution. If he is a Christian, his attention is attracted, and he commends that feature in the project without reserve.

He is reässured by the applicant that there is nothing sectarian in the enterprise, and on that representation, promises his support. What is his amazement on discovering that it is an *all-sectarian* institution. "All sects," says the sturdy applicant, "are here to be placed on a level." So they will be in this world and in the next, replies the contributor—"We give no preference to any sect." Neither did our Blessed Lord. He built one Church. He gave it *three* orders of ministers—"first apostles, secondly prophets, thirdly teachers;" He gave it one Bible and Two Sacraments. "Ah! but we mean to be *liberal Christians*." Straight is the gate and narrow is the way of Christianity, and *liberality* to the sects means churlishness to the Church, if we may judge by experience and history.

The Socinians have lately gained two great triumphs, which go far to console them for the failure of their schemes to wrest Harvard College from the supervision of the State, to get possession of your Columbia College by the means of your Legislature, and to reduce the Smithsonian Institute to a condition of dependence upon the Harvard clique in our city.

The first triumph was in confirming their title to the old Scotch Presbyterian Church in Federal street. Had they been unsuccessful in that case, the principle would have probably gone farther, and would have compelled the Society for the Propagation of the Gospel among the Indians, to restore their funds to the original uses for which they were bestowed.

That Society is a close Corporation, and manages to keep a majority of our judges as its members; and these judges being Socinians, nothing can be done.

The second triumph is the obtaining leave by the same Court, to sell the Parsonage House of old Brattle Street Meeting House, directly contrary to the words and obvious meaning of the testator.

These cases will be renewed, and will meet with the condemnation of every Christian and civilized society. They will exert a strong influence in reconciling the people to extend the province of the juries over questions of law, and to choose the judges by ballot.

But all these things we expect and suffer as the results of liberal Christianity—very liberal on one side. All we beg of them is, to use words in their true sense.

I understand that the Judge, in one of the above cases, said that the Episcopalians, Quakers, and Baptists, who suffered under puritan persecution, were not punished as *bad Christians*, but as *bad citizens*. That old Romish plea of the Inquisition sounds droll enough in a Massachusetts Court, Nineteenth century, &c., &c., &c.

Yours, Progress.

For The Churchman.

THE SCHISMATIC UNION IN RICHMOND.

Mr. Editor,—The writer who signed himself "A Bishop" in the Richmond *Dispatch* of March 15th, has deceived you. He has led you to believe that he is one of "*our* chief Pastors," while it is well known that no such Bishop was then near enough to Richmond to reply, if he had had a mind to do so, to the article of the "Presbyter" of the 14th; and while, if the writer had furnished his name, he would probably have unmasked *Dr. Howell himself*. It has been customary for some years past for certain sectarian ministers to adopt at particular seasons the expressive title of *Bishop*, not appearing to reflect that "if a man desire the office of a Bishop, he desireth a *good* work," and that if he assumes the office without being entitled to it, he is guilty of a very bad act. *Alexander Campbell*, who made a tremendous schism among the Baptists, and with whom the old Baptists will hold no communion, increased his importance by being called "Bishop Campbell." His "good work" was partly a political one, for in 1829 he left his home beyond the mountains, came to Richmond, and took his seat as a member of the Convocation assembled to revise the Constitution of the State. The *Rev. D. V.* [Deo Volente?] *McLean*, of New Jersey, who in 1837–1839 was distinguished for his success in the mulberry-tree speculation, was at one time a so-called "Bishop." The *Rev. Dr. Plumer* signalized himself in this city a few years ago by his particularly inconsistent opposition to a bill before the Legislature, the intention of which was to enable religious corporations to hold property. His great object of aversion was the Protestant Episcopal Church. And yet I suppose that few Presbyterian Ministers would have rejoiced more than he to be addressed as "Bishop." And now, to cap the climax, we have "*Bishop*" Howell, who solemnly excommunicates all throughout (not merely the world, but) the universe, that uphold the doctrine of Infant Baptism, and is backed in the sentence by the "Southern Baptist Publication Society," and the "Virginia Baptist Sunday School Publication Society."

But why, it may be asked, *why* should we not say—"Bishop Campbell," and "Bishop McLean," and "Bishop Plumer," and "Bishop Howell"? Are not men accustomed in conversation to speak of the Campbellite "*Church*," and the Baptist "*Church*," and the Presbyterian "*Church*"? Are not these men as much entitled to the cognomen of Bishop, as their respective societies are to the cognomen of Church? And even if we think that they are not entitled to the appellation, ought we not, *in charity*, to give them what they claim, and more especially when they profess to have desired "a good work"? Leaving it to others to answer these inquiries as they will, I shall conclude by begging leave to append a short extract from a sermon lately delivered in one of the churches of this city. The text was: "As for me and my house, we will serve the Lord," and the object of the preacher was to urge upon the heads of families the necessity of making such spiritual provision as was practicable for those who were subordinate and dependent, and not only for the present, but to support them when they (the heads) were taken away; to exhort them to be resolute like Joshua; and like him to cultivate family religion; to attend to all the ordinances of the Church (a reference was at this place made to the well known sentiments of the late Bishop Moore); and, in reliance on Divine grace, to use especially the means of grace which were "generally necessary to salvation." "And here," said the preacher, "you will suffer me to remark, that if the example of Joshua had in former years been generally followed in our cities by fathers and mothers, we should not now witness the questionable efforts that are made to promote Christian unity, particularly among young men. Young men are to be cared for, and Christian union is to be promoted. But in all our efforts to extend the influence of pure religion, and thus to glorify God, *His* will, as declared in His Word, is to guide us, and we are not even in appearance to do evil that good may come. Now, while mothers are commended in the Bible for their devotion to the best interests of their children, *fathers* are in the New Testament emphatically enjoined to do their duty in this respect: 'Fathers, provoke not your children to anger, lest they be discouraged;' 'Fathers, . . . bring them up in the nurture and admonition of the Lord.'[*] Children, therefore, are not to be left to choose their own religion. Neither boys nor girls are qualified to frame their own creed; and *the whole system* of the 'Holy Catholic Church,' in which we profess to believe, is founded on the basis of *Infant Baptism*,[†] the regenerating grace of which is to be nourished by parents and sponsors. *Their* nurture, in dependence on the Holy Spirit, is the nurture of the Lord, and in this nurture fathers are to take an active part, fathers being generally more capable than mothers of exercising the requisite discipline. And furthermore, in all our efforts to promote Christian unity, we must be governed by the fourth chapter of the Epistle to the Ephesians, where this subject is explicitly handled. There we are enjoined to keep the unity of the Spirit in the bond of peace; there we are instructed that there is One Body and One Spirit, even as we are called in one Hope of our calling; One Lord, One Faith, One Baptism, One God and Father of all; and not only so, but that in consequence of the Ascension of the One Lord, the influences of the One Spirit descended, and agencies were commissioned to lead men to the acknowledgment of the One God, to the profession of the One Faith, to the communion of the One Body, to the enjoyment of the One Hope, to the washing of the One Baptism. Christ ascended up far above all heavens that He might fill all things; and He gave to the world Apostles and Prophets, and Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Independently of the principles here laid down, no Association which is professedly a Christian one, *is justly entitled to the name*.

A Pilgrim.

Richmond, Tuesday before Easter

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[*] It may be well enough to remark that the "Presbyter," who on the 29th ult. published an article in The Churchman on Christian nurture, was not known to the writer of this Sermon.

[†] "I acknowledge one baptism for the remission of sins."

For the Churchman.

LAKELAND.

[Dialogue between a Churchwarden and a Clergyman.]

Warden.—Well, really, Mr. ——, we seem to meet frequently, now on the ferry boats, then on the railroad cars. It begins to feel a little like Spring.

Clergyman.—Yes, I have been on a visit to Lakeland. While there, the twittering of the robins made me feel, indeed, that the "time of the singing of birds" had come.

W.—Lakeland! What a romantic name! How far, may I ask, is it from New York?

C.—It is about 49 miles. Lakeland is situated in about the centre of Long Island, about two hours' travel from New York.

W.—Is that all; well, what kind of a place is it? Is it healthy? Is it a desirable place for a Summer residence? What is the price of land there? Please tell me something about Lakeland, for you look so pleasant, that I think you must have been to the promised land?

C.—Well, truly, I was very much pleased with my visit to the new village of Lakeland. And, although manifold trials have somewhat cooled the enthusiasm of an ardent temperament which was generated under the blue sunny skies of the Palmetto State, yet God has given me a nice sense of the beautiful—a tender heart which is never all its own—which ever "rejoices with those who do rejoice," although I do not own an inch of land in the wide world; and therefore I was delighted with Lakeland, because there a man *can* provide himself with a home. The land is cheap, the soil is good for agricultural purposes, and in a very few years—there is no preventing it—a village, beautiful and thrifty, must stand out to the gaze of the traveller on the Long Island railroad.

W.—Oh, I am so glad to hear of this place, for I long to get out of New York, because everything is so clogged here: it costs so much to live. Why, for apartments wholly inadequate to the wants of a family, which make one think of taking the circuit of a peck measure, perfect hives for smothering children, you are obliged to pay away all your living.

C.—And yet how people cling to the overgrown dirty city—the thoughtless, heartless, glittering, starving city, where all thought is drowned, all noble impulses for good are laughed at, and where a man's children are in danger of looking like the images on our currency.

W.—Well, did you visit the famous Lake, from which the village takes its name, and which is to supply Brooklyn with water?

C.—Oh yes; my first thought on entering the village was to see the Lake.

W.—Well, how were you pleased?

C.—Oh, it is what a good Baptist would call one of heaven's baptismal fonts. It is a perfect gem. Its water is pure and sweeter than our famous Croton.

W.—What is the name of the Lake?

C.—Quite a romantic name. It is called Ronkonkoma Lake. As I stood gazing upon its placid bosom, I could not help thinking upon that peace of God which passeth all understanding. It was so still and quiet, and yet unfathomably deep.

W.—Oh, how sweet it must be occasionally to steal away from the heartless and unsympathizing crowd, the sordid worshippers of mammon, and melt away amid the reflections which such a scene suggests.

C.—Yes, the heart becomes cold and callous; we soon lose our love for God and man, unless we tear ourselves away at times from the busy mart of trade, and go out, like Isaac of old, at eventide, into the fields to meditate. Cold as the marble slab which covers the dead, must be the heart of that man who can find no time to think of anything but his ledger.

W.—I am afraid that some of us, in our eagerness to get rich, really rob God,—we rob His Church, rob His ministers, rob the poor.

C.—That is an awful thought. God bless our children, and visit not the sins of the fathers who hate Him, upon them. God make them less selfish than the parents of our day,—Heaven bless the lads and make them quit themselves like men—our *Churchmen* are no men at all.

W.—Oh, but we have some first-rate men, both among the clergy and laity. There's Dr. ——, so loving, so sympathetic; and Mr. —— has a woman's heart. Oh! if we only had thousands of such men, what a Church we should have—what a happy state of society.

C.—Yes, yes; but I have no hope for Old Fogyism. We must turn our energies to Young America.

W.—But *if* we only——

C.—Excuse me for interrupting you, sir. But if all the trees in the world were one great tree, what a *great* tree that would be! if all the axes in the world were one great axe, what a *great* axe that would be! if all the men in the world were one great man, what a *great* man that would be! and if that *great* man should take that *great* big axe and cut down that *great* big tree, and it should fall in Lake Ronkonkoma, what a mighty splash there would be!

W.—Ha! ha! True enough, in our wanderings we have almost forgotten that beautiful Lake, although I am inclined to think that that great big tree would have completely covered it up from mortal view.

C.—Yes, I was telling you about the Lake. The land *adjoining the Lake*, which is now selling at from $100 to $200 per acre, is the spot for a Summer residence; a fine hotel and several private residences are now being built there. It is just the place for gentlemen who wish a sequestered residence; no more pleasant and healthy place can be found.

W.—Is the Lake quite visible from the surrounding country—from the land you speak of?

C.—Oh yes; and truly it is a magnificent sheet of deep, pure, and sparkling water, transparent as crystal, literally swarming with delicious and savory fish, many of them weighing from 3 to 4 lbs. each.

W.—That's what I want—a place to fish; oh, I am so fond of angling.

C.—This beautiful sheet of water is located about one mile North from the railroad station at Lakeland, Rosevale, and Hermanville, and the level of the Lake lies about twenty feet above the village, a fact which goes to show plainly how easily the purest and sweetest of water may be obtained. Artesian wells might be employed here to advantage.

W.—Can you wade across the Lake?

C.—Bless you, some portions of it are so deep that no sounding-line, as yet employed, has reached the bottom.

W.—Indeed!

C.—The Lake—yes, the Lake to me is the great attraction. It is a liquid topaz begirt with a green border, glittering with silver brightness, and the whole scenery around it, like Eden in the morn of its creation, smiling in the consciousness of its virgin purity. The water is so transparent, that its white pebbly bottom may be seen to a great depth. A low ridge of land, covered with a beautiful growth of oak timber, environs the Lake; and when I reached the summit of this ridge, nothing that we ever beheld ever presented a view more surpassingly enchanting as this beautiful sheet of water first broke upon our view.

W.—I suppose, of course you take the Long Island Railroad to reach Lakeland.

C.—Yes; and if you go, just manage to linger, as I did, around the Lake toward evening. The sun bathed the surrounding woodlands in a soft and mellow sheen of light. I descended to the margin of the Lake, gazed a few moments into its clear depths, tasted its sweet waters, gathered up hastily a handful of white, smooth pebbles from its bottom near the shore, for my children, and thus ended my ramble.

W.—I should like much to visit the place.

C.—The place is new and sparsely populated, but it evidently has a manifest destiny. It must grow. People are fast turning their attention to Lakeland.

W.—Do tell me if there is an Episcopal church in Lakeland?

C.—The Church! O yes, the Church! not a word have I told you about the Church! The Church which I love as the apple of my eye. Oh, I am so pleased to find that the Church of Christ is uppermost in your thoughts. What would be the beauties of Lakeland, or any other land, without the glorious privileges of the Church. Sweet birds and sweet flowers would lose all their sweetness to the Christian if there were no church, no Sabbath school in Lakeland. But I must reserve to another time to tell you all about the beautiful prospects of the Church in this place. The liberal proprietor of these lands is devising liberal things for the Church in this place. I must leave you, my good friend.

W.—Well, I hope we shall soon meet again, for I wish to hear all about the church; for I, for one, will patronize no place, no hotel, where I must act like a heathen all Summer. I must go to church. Good bye, sir.

I. P.

TRUTH PROVOKING RAGE.

To the Editor of The Churchman:

Sir:—You have raised the yelpings of a pack of furious curs at your heels by your bold but much needed rebukes. Never mind. Don't be afraid. Their bark is noisier than their bite is hurtful. I send you, for your comfort and encouragement, a short account of one who, like you, incurred much contumely for similar boldness in the same cause. Be you, like him, firm and uncompromising, and like him you will prevail. We all revere the good Bishop Hobart, but there was a time when he was the object of much reviling. What I send is an extract from the Rev. Dr. Berrian's Historical Sketch of Trinity Church. None knew Hobart better than he did. Yours, &c.,

A Lay Reader.

"But there was one trait in his character which shines out with peculiar glory—it was *his moral courage*. Nervous in the temperament of his body, his mind was as firm as a rock. He feared none but God. It was this which marked his course in the Church, with a track of light which, we trust, will grow brighter and brighter unto the perfect day. *He saw the true grounds upon which the Church rested, and he had firmness enough to avow his opinions without qualification or disguise.* He saw the true policy by which she was to be sustained, and he pursued it without regard to the *anxious fears of her temporizing friends, or the clamours of her secret or open foes.* He kept the principles of Apostolic order in connexion with Evangelical truth perpetually in view, explaining them in his writings, inculcating them in his discourses, enforcing them in his conversation, and fortifying them by a steady and unalterable adherence in practice. He pressed upon his people the uncompromising and exclusive claims of the Church, and left the consequences of their rejection to others, not without pity indeed for their errors, nor charity for their motives, but with a desire that was stronger than any other feeling, that all should come to the knowledge of what he deemed the truth.

"In contending for Episcopacy as the primitive pattern of the Church and the appointment of God, in enforcing her order and discipline, *in guarding against all direct violation of her principles and usages, and discouraging all amalgamation with other denominations for religious purposes, which might even remotely endanger the interests of truth; it is almost incredible to relate with what contumely, scorn, and reproach he was assailed, from the very outset of his course till its triumphant close.* But none of these things moved him. He lived long enough to see what, in the beginning, he was convinced of, *that a just cause, when manfully defended, would never want supporters; that truth would gradually prevail over prejudice and error; and that a bold and honest policy would be ultimately crowned with success.* The impress of his mind was stamped upon thousands; a new tone was given to the Church at large; and we may confidently hope, that his opinions will be extended, and his labours be blessed, for generations to come."—p. 308.

CHILI.

U. S. Ship *Independence*, Harbor of
Valparaiso, Chili, Feb. 27, 1855.

I think I sent you a brief note from Rio de Janeiro. The *Independence* left the Brazils the day succeeding Christmas, 1854. But no snows were on the high peaks of the conic mountains that surround the harbor of Rio, unrivalled in the world for its scenery on the grandest scale of nature. The evergreen hill-sides smiled in their luxurious foliage of the banana, the orange, the tamarind, and mango-trees, while trailing vines festooned the granite piles half way up their threatening heights; and straggling coffee shrubs, and matted undergrowth, and flowering mimosas filled up the ravines and overlaid the lower elevations, so as to present one universal plane of green, save where the city nestled, and where the *casas* on the heights nestled among the embowering foliage. And the sun, too, sent down his *Summer rays* with the intensity of a Northern day in June. How unlike a Christmas at the North. Here, Nature's self was decorated in fadeless green; there, God's temples only festooned and wreathed in nature's Spring colours of Northern climes, in rejoicing memories of the birth of the Saviour of the world.

And the day, too, at Rio de Janeiro, is celebrated by midnight masses on the evening preceding the Christmas morning. When the city clock strikes twelve at night, the bells of all the city ring, canon are fired, and rockets and fireworks light up the heavens, while the houses, churches, monasteries, and nunneries, and public buildings are illuminated throughout the city, and on the surrounding heights. I have no comment to make on this, save that it presents a gala scene, with but little or no religious propriety in the universal carousal.

Our voyage around Cape Horn was boisterous, but our ship gallantly buffeted the high surges which rolled before the driving tempests, and were chafed into the fearfulest exhibition of a "wild raging sea." Three days our fine frigate "*lay to*" as the storm and the gale swept over her, with only a close-reefed topsail and staysail set to keep her steady, while she yet rolled heavily, and at one moment pitched so as to bury her jib-boom beneath the mountain surge that rolled on its mad course of the seas. But after having been driven down to latitude 60 dgs. South, we handsomely weathered the Cape, and left its gales, and tempests, and cold, and tumults of high seas, and reached this harbor of mild airs, serene skies, and Summer fruits, on the third of February instant, after a handsome passage of thirty-nine days.

Here we found letters awaiting us, by the way of Panama, of a date scarcely one month earlier; while we had been nearly four months (including our stay at Rio de Janeiro) in reaching the same point, and after a run over an ocean way of *twelve thousand and one hundred miles*, equal to one-half of the circumference of the earth. We found in this harbor the flag ship *St. Lawrence*, which we came to relieve, and now already on her way home,—the *John Adams*, and the *Mississippi*, and war ships of France and England, with clipper ships from the United States, and many merchant vessels from every part of the world.

Valparaiso has quadrupled its size within the last ten years, under the influence of the California emigration. But it is an uninviting locality, and presents an infamous display of dirty shanties and dirty Chilenos, with squalid women and children. American and English influences, however, are in a measure redeeming its appearance in the construction of better store-houses and private dwellings; but these Americans and English are here to make money, and some of them in a way, probably,—while they neglect their religious responsibilities and the restraints once brought to bear upon them at home,—which will endanger their prospects for a better inheritance in another state. The scenery and the country in many parts of the neighbouring interior is spoken of as being beautiful and inviting. Santiago, the capital of Chili, a day's drive from this, I know from a previous visit to Chili to be a pleasant city, and embracing some very agreeable society, both among the natives and foreign residents.

Our ship will remain some weeks at this port. She is destined as the "flag ship" of the station to visit different places on the West coast of South and North America, and the islands of the Pacific Seas. The *Ocean Pearl*, with missionaries to the Sandwich Islands, left this for her destination a day or two since; and thither we ourselves, by and by, shall follow. Adieu,

F. W. T.

FIRST SUNDAY AFTER EASTER.

"Then the same day, at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you.'"—*Gospel of the day.* John xx. 19.

From the sacred depths of the soul the righteous hear our blessed Lord say to His Church, "Peace be unto you." Such peace as the world can neither give nor take away.

Beset on every hand with sorrows and difficulties, the calm vouchsafed to the child of God, spreads its silver wings over his head, crying in the hour of tempest and alarm, "Be not dismayed; I am with thee in the deep waters—soon shall thy feet press the pleasant shores of Canaan."

The reiterated proofs of Christ's resurrection from the dead, are golden passages to the believing Christian. The queenly festival of Easter, more glorious than the planet marking its observance, is kept alive in spirit by such portions of Scripture as relate to the certainty of our great Deliverer's having burst the cerements of the grave.

The farther we proceed with our holy Mother, the more are our reason and affection touched by the exceeding excellence of her services. Whosoever abideth in her sacred bosom can find no fitter place to throw off his Christian armour for the robes of enduring life.

Peace! angel, peace! thy chime
  Steals through the pauses of life's storm,
    As silver bell æriform,
  Swung from the heights sublime.

'Twas thus on Bethlehem's plain,
  Beneath the solemn stars of night,
Thy music waked the drowsy swain,
  And skies and fields were bright.

Sweet Peace! thy airy chime,
  The sainted soul shall steal away,
From earth's beclouded scenes, where time
  Is lost in endless day.

—*Joys and Sorrows of the Ecclesiastical Year.*

Schäf and Murdoch.—Another disputant beside the *Calendar* has entered the field, in the shape of the *German Reformed Messenger*, as to the spelling, and we may now add the pronunciation, of the above name, without, however, the benefit of our last and closing reply. The argument for our spelling of Murdoch was therein made incontrovertible. As to Dr. Schäf, although we stated he might write his name with a single *a* and yet be correct, as this would allow of placing over that name a diæresis to indicate omission, we relied on the original printed German works to which we respectfully refer our contemporary. To the announcement by the *Messenger* that

> "The Doctor not only wrote and printed his name with a single *a*, but has for some years past written and now writes his name with double *ff* (Schaff), mainly for the reason, we suppose, that the broad sound given to the *a*, both by our American Germans as well as the English, leads to a wrong pronunciation, as if written *Shauf*,"

we answer that this criticism is made by one uninformed of the pronunciation by English or Americans of German names—as though the pronunciation was necessarily different from the German when on our tongues, a supposition strengthened by the further remark, that "the *ff* gives the nearest approach to the German pronunciation" of Schäf (the *Messenger* prints Schaf). Besides, we are not speaking of the adaption of the name, which, so soon as *adapted* to any other sound, ceases to exist in its integrity. Having followed the original, we are not to be judged wrong because Dr. Schäf has since set about adapting it to popular fancy. "The double letter is the final f," says the *Messenger*; very well, it admits a double letter. "*The Churchman* was probably led by this double letter into a mistake." But it admits that *Schaaf* was in the olden time written with double *aa*. and let us add, it is only ignorance that fails to indicate its expressive action, by a diæresis in the sound. Further:—

> "The diæresis (double dot) over a vowel in German, is not a mark of ellipsis, but, as the *Calendar* correctly remarks, adds the letter *e* to it, and modifies the pronunciation accordingly. Thus the letter *a* with the double dot forms the *æ*; over the *u* it forms the *ue*, pronounced like the French *u*, and so with the other vowels."

The diæresis adds nothing to a proper name but the vowel the absence of which it indicates. By the confession of the *Messenger* the name Schäf was formerly spelt Schaaf, and adds—and herein it is convicted—that "the orthography has long since given way to the single *a*."

Since writing the above, another number of the *Calendar* has come to hand; it has nothing new to advance, but more unhappy perversion. It wanted us previously to rely on its spelling of Schäf, or Schaaf, by reason of the spelling of the word sheep in German; we, on the contrary, referred to other men, known by their works, and living in two different centuries, distinguishing these, in allusion to them, by their christian names; and now the *Calendar* would have its readers believe, that we, with our hands on all the works to which we have referred, supposed, by this merely simple allusion to its mode of spelling, that the writers were one and the same. We have shown above, what was the ellipsis which the diæresis supplies. Instead of answering us, the *Calendar* has treated its readers to some learned bibliopic allusions to which we furnished the key. How far the *Calendar* has been further embarrassed, may be judged by the fact that the terminal *h* of the spelling of Murdoch's name, to be found on the title page, and at the close of the several prefaces of the editions of Murdoch's Translation of Mosheim's Ecclesiastical History, editions edited and supervised by Murdoch himself, as the several altered prefaces and corresponding dates serve to show, is now asserted to have been in each instance a typographical error, and this, first, on the authority of the *Calendar's* own assertion, and now, according to the facsimile of a printed signature, which determines nothing.

Any further discussion on this matter would be but treading the same ground; and in taking, as we hope, a final leave of the matter, we must state that we do so with the best good will, and with an acknowledgment of our contemporary's courtesy in the dispute.

CHURCH EDIFICES IN NEW YORK.

From the days of the remotest antiquity—from the days when Nineveh was in her glory, when Greece was young, and Rome powerful, to the present time, when the first thing that tells us of the congregated habitation of men in our Western wilds, is its village spire, buildings erected for the purposes of religion have always been the most prominent objects in the architecture of a country. New York deservedly boasts of numerous fine churches. Bodies of men of every shade of Christian faith alike pay that homage to their Maker, which the history of mankind has proved to be a universal sentiment of humanity. Of the earlier churches in this city, worthy of notice, few now remain. St. Paul's at the corner of Broadway and Fulton street, and St. John's in Varick street, St. John's square, both of them chapels of ease to Trinity Church, are noble specimens after the style of the seventeenth century churches erected in London. They are Roman in detail, with the modernized Italian campanile, which doubtless was an engraftment of the picturesqueness of Gothic on the classical stock. In spite of the superior claims which Gothic has on our sympathies, we would not give up either of these two churches of the last century for any yet erected in this city in the mediæval style. The interior of St. John's sadly wants a chancel or an apse, without which it can never either appear finished or be truly adapted for the services of the Episcopal Church. That of St. Paul's requires to be subdued in its garish tone, the common-place glass hangings of the ball-room looking chandeliers removed, and its chancel-window refilled with glass of a more refined style.

Trinity Church demands most serious notice. It is a noble building, in some sense worthy of Him to whom it is consecrated. In erecting such a temple to the Most High, the corporation of Trinity show themselves not unmindful of the great trust committed to their keeping. It was found impossible so to repair and remodel the old Parish Church as to make it commensurate either with the wants or with the importance due to the mother of the Episcopal churches in this city. The foundation of the present structure was laid in 1840, and after much labour and repeated modifications and improvements of the original design, the church was consecrated in 1845. We give these dates, for they mark an important era in the architectural history of this country. Trinity was the first building of any very great pretensions to mediæval art ever erected in the Union. To this circumstance it is, probably more than any other, that in spite of our general admiration of the building we are compelled to notice its numerous faults. Architecture is a progressive art. Gothic architecture is entirely an exotic in this country. If in its early days it sickened and drooped, and occasionally bore odorless flowers or tasteless fruit, what wonder? It has survived the hard trials of its primeval spring, and before it there is a glorious future, in which it can expand and develop until it entwines itself like woodbine round our porches, or ivy round our towers. Trinity Church is not an imitation, but it is rather an adaption of an English parish church of the largest size. Its tower is of noble dimensions and of good outline, and surmounted by a lofty but badly crocketed spire. Externally, with the exception of the copper covering of the roof, it is entirely of stone, handsomely chiseled and carefully selected from the quarries near the Little Falls of the Passaic, in New Jersey. With the exception of the pillars and moulding of the doorways, which are of similar stone, the whole of the interior is of plaster, coloured to represent stone. This sham is apparent on close inspection, though the imitation is deceptive on the first glance. The effect of the interior is rather large than grand, and in vain has the architect made repeated trials to gain the true religious light and harmony of colour. The great chancel window was made when stained glass was in its infancy. The great fault of the interior of Trinity is the coarseness and inexpressive clumsiness of its detail and the more fatal error already pointed out. Its exterior is equally imposing, but we should prefer having the cleristory walls lower, and both its roof and those of the side aisles a steeper pitch. We are thankful that the ridiculous wiry, flying buttresses that are intended to give especial richness to the chancel do not disfigure the nave. The porches are a sad mistake; they are an open arcade, pervious alike to Winter's storms and Summer's heat. Their utter worthlessness was so apparent, that each of the arches has been closed with wood-work for many years. The door-way of the tower is a very rich affair, but is spoilt by the barbarous terminations of its flanking buttresses and mitred battlements above its centre. In a few words, Trinity is a fine church, an ornament to New York and the country. Erected at a time when Gothic architecture had been but little studied, it is full of faults easily forgiven in an architect who, at the time of their commission, had not been educated in the principles of so called Christian art.

It is hardly fair to criticise an uncompleted building, but in connection with Trinity Church we can not refrain from alluding to Trinity Chapel, in the upper part of this city, which is now within a few short days of its consecration. It is built as a chapel; that is to say, it has not the prominent characteristic of a parish church, which is a tower. This, too, is Gothic of a much less ornate, or rather elaborate style than the Mother Church. Its exterior is decidedly a failure. It is of large dimensions, without possessing an iota of grandeur; its front is tame, its side elevation meagre. The apsidal chancel is its best feature, but this wants both length and breadth, both for its own due importance and for its relative position to the nave. It is but a design for a small chapel made on a large scale; it is not that same chapel legitimately developed; but in its manhood it preserves the unformed features of its babyhood. We can imagine nothing more common-place; and after witnessing the glorious college chapels of Oxford and Cambridge, it fills us with sorrow to find so excellent an opportunity of producing something really good thrown away. In this, Trinity Corporation has spared no funds; the money expended would have been sufficient for the artist's utmost desires; and we are left only to regret that the same money, well applied, could not have produced a building, not merely creditable to the city (for Trinity Chapel is still so), but an exponent of the beauties of ecclesiastical architecture when directed by the hand of genius or animated by its fire. Of the interior of this church we shall say but little. It is lined with Caen stone, and its ceiling is an open-timbered roof, starred and striped with no very courageous hand. The detail is, on the whole, very good; the peculiar carving belonging to its character is excellently executed, and in spite of many well-grounded fears to the contrary, we hope the painted glass of the unfinished chancel will be up to the mark which the present day is capable of producing among us. The chancel archway is not good; its detail is taken from the best example left us of ancient work, but its cramped span and disproportioned height will for ever render it an eye-sore to the well-versed student of the churches of by-gone years, the builders of which rarely failed, in this particular and commanding feature, to create an an object beautiful in itself and in harmony with everything around it.

St. George's, Stuyvesant square, is the exact antithesis of Trinity, both in its style and composition. When completed, its front will be the most imposing of any church in this city. From a published lithograph we are able to judge thereof; it is extremely satisfactory, but if we may venture to criticise it, we think the termination of the tower is rather weak, and hardly consistent with the severe massiveness of the present work. The triple arcaded entrance is very good, and carefully studied out. We do not like the wheel window in detail, and the peculiar carved terminal of the gable, which is not only a disguised chimney, but also a cross, choked with a clustering foliage, is indeed a clumsy combination of both these common appendages to a church. The side elevation of the building is by no means deserving the same unqualified commendation we honestly bestow on its front. It is certainly too short. The windows are common-place, and lack force, and we suffer much from the contrast presented by some of the deep and really exquisitely designed windows of the adjoining towers. The apse is good, but nothing extraordinary. The interior of this church would be very fine but for two reasons. It is entirely too square, and its ceiling of open timber work is marvellously ugly. We can not conceive how the architect who designed the rest of the fabric could have made such a signal failure in this particular. Why could he not have arched the trusses of his roof, and supported their base with corbels some feet nearer the floor than they now are? But this is not criticism—we must halt. It is not too late to hope to see some improvement here. The interior of St. George's, impresses us with its great capacity; but it lacks the religious feeling which Gothic, properly managed, imparts. Romanesque is a fine, rich, majestic style, when handled by a master's hand, but it points not to heaven as does Gothic; it soothes not by its warm shadows, its lines shoot not upward, nor do its arms embrace in the clustering arch of the Christian school.

Grace Church is a very showy building, very florid, and of bad white marble. It is a cathedral on a small scale, and full of pretty carved wood. Its outside walls are too thin, and the transparent belfry of the tower seems hardly heavy enough to support its elaborately got-up wooden spire. There is but little solemnity in its interior, and the white tint of its plaster finishings, by its too violent contrast, increase but little the astonishment produced by the gorgeous hues of its painted glass. Yet notwithstanding the garish light of the interior, it has many architectural beauties.

Calvary Church is a burlesque on Gothic—massive, solemn, awe-inspiring Gothic. No Samson is required to tear down its attenuated pillars, nor a second breath of Æolus to demolish its fantastic spires.—*New York Quarterly.*

CHARITABLE ASSOCIATIONS OF PARIS.

Two institutions of Paris which afford remarkable examples of the development of active personal charity, and the happy relations which such charity has the power of establishing between the rich and the poor, are those under the name of St. Francois Xavier, and St. Vincent de Paul. The name and object of the latter society have given it the dimensions of an institution of Christendom, though it is as remarkable as well for the unpretending character of its commencement.

In the year 1833, when religious feeling was at a very low ebb in Paris and in France, eight young men who belonged to a literary and debating society of the Quartier Latin, finding that they entertained feelings in common which were not very generally shared by their comrades, took the resolution of meeting together for the interchange and encouragement of their own opinions.

They still retained the name of *Conference* for their union, being that by which Parisian students commonly designate their literary and professional meetings; but to show that they had some practical object in view, of doing good as well as talking about it, they placed their association under the patronage of the honoured name of St. Vincent de Paul, and began at once the practice of such small charities as their scanty means allowed them to undertake. Within two months the society increased its numbers from eight to fifteen, and after the long vacation of that year found itself under the necessity of providing a larger place of meeting than its first small asylum, in the Rue Petit-Bourbon St. Sulpice. In 1835 the Society which had increased to 100 members, was compelled reluctantly, and with many misgivings, to divide itself into two sections, and meet in two different parishes, those of St. Etienne du Mont and St. Sulpice. It was greatly feared that the spirit of union and Christian fraternity which had at first brought these young men together might be weakened and broken by this separation. A short time after a further fractioning became necessary, and the two *Conferences* were again divided into four. But instead of being weakened by this dissemination, it was found that the association only gained new strength as it spread itself over a wider district. The assemblies were smaller, but more intimate, and each company was found to enlist rapidly new recruits under its banners. Its progress assumed proportions, and advanced with a celerity which, considering its origin, might be deemed almost miraculous. Every quarter of Paris became in turn a field for its operations, and soon every parish boasted of its *Conference de St. Vincent de Paul.* At the present moment, and within eighteen years after its foundation by a few students, the Society numbers fifty eight *Conferences* in Paris alone; nearly five hundred are spread throughout every city and country district in France; and altogether, throughout the world, in England, Scotland, and Ireland, in Holland, throughout Germany, in Turkey, in Greece, as far as the United States, and even Mexico, and Canada, 900 of these charitable assemblies attest the development of the Society and the strength of its principles and organization.

Its first yearly subscription was below $500; its last fell little short of $480,000. The real marvel, however, lies, not in the magnitude of its dimensions, but in the smallness of its beginnings. The Society is strictly laical in its composition, though bound by the closest ties to the Church of Rome and the Papal authority. For some time its members were confined wholly to young men; latterly men of all ages have been admitted, though its members are still mainly recruited from the first class. It professes to "receive within its bosom all young people of Christian principles, who are willing to unite in prayer and participate in the same works of charity, in every country."

These bodies are united with each other by means of a local council, and all the *Conferences* together by a general council. The special object or labour, as it is called, of the Society, is to visit the poor; but every work of charity comes within the pale of its duties. The duty of the members is not merely to pay a passing visit to the houses of the poor, but to become, if possible, their familiar and confidential friends and advisers, and to exercise a personal influence in the propagation of religious principles and habits of morality. Succour is almost invariably given in the shape of food and clothing only, very rarely in money; and when so, its employment is personally inspected by the member at whose instigation it has been bestowed. To visit the poor at their own houses is the business *par excellence* of the members of the Society. In the course of last year 5,000 families were visited in Paris, and more than 300,000 visits paid. "There are two sorts of visits," says one of the admirable papers entitled "*Conseils sur les visites,*" prepared by the Society for the instruction of its less experienced members; "the visit of the mere-looker-on, who never gets beyond the door, and the sit-down visit. To visit the poor properly, we must sit down with them." Of what advantage might not an institution, similarly organized, exist in connection with the Church. Its members would then with ease facilitate and aid more efficiently each other in acts of charity. The great object of the Society of St. Francois Xavier is to bring back to habits of religion and morality the artisan of the large town, to whom the very superiority of his means of existence, his large wages, and ready ways of making money, often bring more dangerous temptation than even the despair of the houseless and penniless beggar; especially in a country where the vicious custom of Sunday-labour is added to our own evil of the Monday's drinking-shop.

The extreme facility with which these associations are formed, is next to their utility, and the principles upon which they are founded, their great excellence. Nothing more is required than an understanding between a Clergyman and two or three of his parishioners who are disposed to aid him, mainly by their time and talents, and capable of addressing an audience usefully and attractively. A few of the labouring classes, once induced to give their attendance, joined to these, form a nucleus, which can hardly fail, by a little exertion, to extend itself, and establish relations between rich and poor, Clergy and Laity. There is now scarcely a large town in France without the Society of St. Francois Xavier, and the importance which Church and government here alike attach to the progress of these Societies, is a sufficient indication of the religious and social advantages already derived from them.

We went one Sunday evening, says a foreign writer, to one of these monthly meetings, at the Church of St. Etienne du Mont. It happened to be a fine evening, and it was really a pleasant sight to see so many of the labouring population of the quarter wending their way tranquilly round the imposing walls of St. Genivièvе (a prodigious favourite with the lower orders), to attend "their own Society" in the adjoining church. By far the greater number of the members thus going to spend their Sunday evening wore the traditional *blouse* of the working classes; and their rude visages—albeit clean-shaved and washed—and their worn, horny hands, showed them to be regular sons of labour. But we never saw a set of honester, quieter-looking artisans,—certainly never one displaying more intelligence for their position in life. The *blouse* predominated, but a few coats showed that the small tradesman, master-mason, and other superiors fraternized with the working man. There was only one small door at the side of the Church of St. Etienne open. Within the church a green table was set out, at which sat several respectable persons of the neighbourhood, who act heartily with the Clergy, and form the Committee of the Society. Our *blouses* here presented their cards as participating members, always exchanging a few hearty and kind words with their superiors; sometimes, and with evident pride, introducing a *camarade* as a new member, and registering his name and address. Each member was presented with an excellent little tract, entitled "*Petite Lectures*" (short lectures), containing an article on *La Douceur* (meekness); another entitled "*Pourquoi l'on s'ennuie a Vespres*" (why one gets wearied at Vespers)—the reason given being, that "people don't sing;" the Psalms and Offices of the Church, they are told, being made to be sung, just "*comme la soupe pour etre mangee*" (just as dinner for being eaten).

The English Hospitals at Scutari.

Entering any of the corridors or wards, the same scene presented itself. The occupants of some of the beds sat strongly up, eating heartily their soup and meat—others, emaciated to skeletons, more like corpses than living beings, except for the large, hollow, anxious eyes, lay back on their pillows, or tried with difficulty to swallow the spoonfuls of arrow-root or sago offered to them by the attendants. There seemed no doubtful class—all were broadly marked either for life or death. The patients appeared comfortable—had good beds and plenty of bed-clothes—and the temperature of the chambers was, as before said, regulated to a very pleasant warmth. At some beds, a woman, the wife of the patient, sat chatting with him; beside others stood the somewhat ghostly appearance of a (Roman) Catholic sister of charity, upright, rigid, veiled, and draped in black; the veil projecting far beyond her face, threw it, as well as the white linen folded across her bosom, into deep shadow. The thinness of some of the forms propped up against their pillows, their chests exposed by the open shirts, was absolutely frightful; the bony hands wandered vaguely about the hair and sunken temples, and the eyes were fixed on vacancy. Some lay already in the shadow of death, their eyes reverted, showing only the whites beneath the drooping lids; and others had passed this last stage, and waited only for the grave.

At the end of a corridor in a tower are quarters once held by General Sir George Brown, but now occupied by gentler tenants. There dwelt the sisterhood that had come from England to tend the sick—the Rebeccas to the Ivanhoes of the Crimea. That quarter of the building threw a softening and romantic tinge over the rest;—in its neighbourhood pain and misery seemed less forlorn. The corridor opened on a kitchen where some good sisters were preparing soup, sago, and wine, and other comforting compounds. Doorways opening from the kitchen were screened by long folds of black cloth or tapestry, behind which dwelt the lady sisters; and high up the wall of the kitchen were windows, across which flitted nun-like forms, heard presently to descend the stair to our level. It was while one of two or three who accompanied me, a man of sedate and respectable aspect, such as might without presumption engage the attention of a sister of charity, extracted from a motherly benevolent lady some statistical details of the sisterhood, that the chief of them herself, Miss Nightingale, lifting the piece of tapestry before her door for a parting visitor, stood for a moment revealed. During that short interval the statistics of the motherly lady were unheeded—we steadily regarded the chief as she bade her visitor adieu—then the tapestry fell and she vanished.

There were eight Protestant ladies, and a rather larger number of (Roman) Catholic sisters: in all, with their attendants who officiated as nurses, there were about forty in the sisterhood.

In the great kitchen, close by their quarter, rice pudding, manufactured on a grand scale, was transferred, smoking, by an enormous ladle to the destined platters; beef-tea and mutton broth were being cooked in huge caldrons, such as the witches danced around; and flocks of poultry were simmering into boiled fowls or chicken broth.

There are three English hospitals beside this. One at a little distance, a large red brick building, was originally built and used for the purpose by the Turks: it is the most comfortable and best suited to its object of all. Another is known as the Kiosk, or Palace Hospital; and the third is at Coolali, a place some miles up the Bosphorus, on the Scutari side, where there is a large barrack which was occupied by the English cavalry and artillery before the army left for Varna. All these buildings were clean, cheerful, airy, and comfortable. They contained in all, at the time of my first visit, 4,700 sick, increased to 5,000 at the end of January; and from first to last 10,000 men had passed through—some back to the Crimea, where in many cases they had relapsed into sickness and died—some to England—and some to their final resting-place.—*Story of the Campaign, in Blackwood's Magazine.*

For The Churchman.

EASTER WEEK.

Within each lowly home, where reigns
Content, unknown to want or pains,
Our Easter morn dawns bright and fair
Upon a flock at worship there.

First simply tells the Holy Book
How He, dark Death, has captive took;
Then kneeling love with thanks ascends
For the rich blessing He extends.

For life regained through Jesus' love,
Who sin became, sin to remove;
Then sweet the Easter hymn doth raise,
And infant tongues perfect His praise.

The mother clasps her babe, just drew
From burial tide, and born anew;
The father seeks with due prepare
In Holy Church's rites to share.

Round these the children fondly ring,
And Easter's carol blithely sing;
Then each salutes with gleeful bliss,
"The Lord is risen," with joyous kiss.

O.

Distribution of the Jews.

We have been examining the various estimates of the number of Jews in the known world. German statisticians have paid especial attention to the subject. They exist in great numbers in Etheopia and Abyssinia, and are found along the whole coast from Morocco to Egypt. In Fez and Morocco there are known to be 300 000; Tunis, 130,000; Algiers, 30,000; Habesh, 20,000; Tripoli, 12,000; Egypt, 12,000; making a total of more than half a million. Ancient estimates cannot safely be adopted in this enumeration. In Alexandria, where the wealth of the race excited the rapacity of the Grecian tyrants, there are but a few hundred Jews. The Jews in Asia have been vaguely estimated at three quarters of a million, but when we consider that they extend as far as China from the country of their ancestry, this estimate will seem disproportionate. Even Malabar, Bokhara, and Balkh, have their Jewish families to be numbered by thousands; and at Ispahan, Shiraz, Kashaan, and Yezd in Persia, are found some of their chief communities, though these are subject to the most severe restrictions and taxation. Turkey, irrespective of Barbary, has 800,000; and in Asia Minor they are numerous. We know how the 40,000 at Constantinople are continually inciting to tumult by their perpetual variance with the Greeks. Adrianople numbers 800,000 families, with thirteen synagogues; Salonica, 30,000, with thirty synagogues. This has ever been one of the great strongholds of Judaism. In the mountains of the Crimea there are 1,200 Karaites. In the Russo-Asiatic dominions of Georgia and Circassia they are numerous; but an exact estimate is wanting. In Georgia some of them are serfs attached to the soil; and some among the wild tribes of the Caucasus are bold and marauding horsemen, like their Tartar compatriots.

But the great seat of modern Judaism is the ancient kingdom of Poland, including Moravia, Moldavia, and Wallachia. In Austria there are 68,000; in the Prussian territory, 50,000; which is about the number in the rest of Germany. There are many Jews in Denmark and Sweden; they enjoy freedom of commerce and the protection of government. In Copenhagen, in the census of 1819, their number was 1,492; in the Netherlands there are 80,000; in France from 60,000 to 65,000. In Spain there are few or none; Gibraltar has 3,000 or 4,000. In Italy their numbers are considerable; Milman estimates them at 100,000, but this is exaggerated; in the Austrian possessions in Italy they are also numerous; and they abound in Mantau, Tuscany, and the States of the Church. In Great Britain there are from 30,000 to 40,000.

Historical Destiny of the Human Race.

It is seldom that we give any special attention to mere lectures, which consist commonly of mere generalities, and are mostly of ephemeral interest. The historical destiny of the human race is, however, a topic that interests all thoughtful individuals, as it is one also that has engaged the speculation and secured the research of the most learned and intelligent men in all ages. The lectures of Professor Henry on this topic commend themselves to examination by the proposition with which he starts, and which at the outset he seeks to establish, viz: that the ideal perfection of humanity can never be sustained solely through democratic institutions, or scientific advancement, or the diffusion of knowledge. We find his proposed remedy the universal prevalence of the moral spirit of Christianity, permeating the whole historical life of the world, for the reason that nothing else can regenerate society, and he makes it a special point that—

> Not in Christianity as a body of doctrines, nor as an ethical code, nor as an institution of worship and discipline, nor even as a historical and organized corporation, nor through any moral force or influence of anything contained either in its doctrines, its codes, its institutes, or its discipline, but in something else, was the salvation of society and the regeneration of the world to be accomplished,—and that was the permeation of the whole life of the world, in society, in government, in laws, in institutions, in the State, in everything, by the moral spirit of Christianity. And that was something which mere moral influences could never *per se* affect and secure. He regarded Christianity as embodying and imparting supernatural and divine powers most intimately connected with, and momentously affecting the entire career of the human race. In this aspect of Christianity he, as a philosopher, recognized a pretension which, if it were true, held forth an adequate cure for the evils that beset the human race. The radical corruption of humanity was simply a fact of which all history was the undeniable demonstration. That was the fact which gave us the reason why the history of humanity had been a history of abortive strivings to reach the perfection which, by its nature, it is capable. As a philosopher he saw, what every intelligent and independent philosopher must see, that no creed, however sublime—no ethical teachings, however divine—no institutes of worship and discipline, however pure and ennobling in their moral influence, could work the regeneration of the social state. As a philosopher, too, he was bound to look at Christianity in its historical relations—in the character in which it undeniably presents itself to the world, and that was not merely as a creed, and as a worship, but also as a historical organization of supernatural power for the purpose of incorporating into the life of humanity a divine principle, without which all its moral teachings and influences would be as ineffectual to cure the corruptions of the race as the Bedas and Shastras, the laws of Lycurgus, or the institutes of Manou. That precisely was the grand, the peculiar pretension of Christianity,—to cure the corruption of the human race in a supernatural way, by the transcendent union of the Divine and human nature, historically accomplished.

The history of humanity is thus dealt with:—

> The history of humanity in its largest view, both here and in the world beyond, entered into a more comprehensive history still—the history of the Universe. It was but a very brief and minor scene in that grand drama which is to go on unfolding, for ever and ever, in the circling round of eternal ages. Over the unfolding of this great Universe Drama, the Infinite mind presides. And doubtless that grand drama had its plan; it did not roll at random through the ages with a blind, irrational flow, but the great action was carried unerringly forward toward its grand development. How dare we pronounce what was the subordinate relation which the world holds to the Universe? But there was one comprehensive idea which we were warranted to assume: Evil exists in the Universe—moral evil, not the product of God, but of a finite self-will, through the abuse of that freedom without which there could be no such beings as moral creatures, and without such a system of beings, a Universe unpeopled with the higher orders of existence. Good and Evil, like light and darkness, stood opposed to each other; they must ever be in conflict; and God must range Himself on the side of Good. Here then we saw a grand and solemn struggle between the powers of Good and the powers of Evil, conducted by the Divine Being Himself. This was the most inmost sense of the history of the whole Universe—this solemn struggle between Good and Evil. As to the final issue, Evil must be vanquished and extinguished by the victorious power of immortal love.

This general view is only another form of the spirit that animated ancient mythology, and the position that humanity may accomplish its own destination is one assumed by that very self pride herein so lustily decried.

Yet elsewhere we are told:—

> It might happen with humanity as with individuals—that the lessons which such discipline enforced might be learnt too late for this world, but not too late for another sphere. Meantime the certainty that humanity may accomplish its own destination, ought to console us for all the imperfections of our present state. If God provided for that, of what very great consequence was it to have the certainty of a few thousands or many thousand years of temporal prosperity or social perfectionment yet in store for future generations? Under the influence of this conviction we could look to the past without dismay—to the present without discouragement, and to the future without fear—nay, with hope. The very slowness of the progress of human history in the line of improvement, gave ground for increased hope for the future perfection of humanity, even on earth. Though if that were to be regarded as the grand end for which humanity existed on the globe, and the great purpose of God's providential government in human history, it would be a heart-breaking thought when we consider that so many, many generations for 6,000 years had sprung up and passed away, and human society been afflicted and borne down with so many evils, sins, miseries, and sorrows. It took 4,000 years to discipline us for a grand demonstration of the radical corruption of the race, and of its utter inability to raise, restore, and perfect itself. The freezing negations of the first French Revolution taught man by sharp experience the consequences of his own self-willed pride and wickedness. That was a lesson that would never need to be learnt over again, and he looked with solemn awe for many more such lessons of human frailty and presumption, and many more such victories of Christian principle.

The perfection herein lauded is, however, the perfection of the reason. So long as the spiritual principle does not predominate in man's faculties, so long as he does not seek an end higher than his own, so long will the age be comparatively barren in good works, and human nature be enshrined in selfishness. The advantage of Christianity is acknowledged, but it is herein brought down from its high estate only to realize men's dreams, it is adopted as a means to a lower end, politico-economical contrivances and social schemes of all sorts.

LAY AGENCY FOR THE CHURCH.

The following truthful and apposite remarks will be instructive to some of our readers, and interesting to them all. We take them from an able pamphlet, just published, entitled "A Few Thoughts on the Duties, Difficulties, and Relations of the Protestant Episcopal Church in the United States, in a Letter to the Commission of Bishops to whom was referred the Memorial of Dr. Muhlenberg and Others":

It is a disastrous error to suppose that the clergy are the only religious instructors of mankind. Such a doctrine has been too long prevalent; and it has not ministered more successfully to the self-glorification of one class, than to the heartless indolence and worldly-minded indifference of the other. Who can read the Scriptures and doubt that every Christian is required to be a co-labourer with God in the propagation of His Gospel through the world? Surely there is a nobleness in this view of the disciple's duty which places him far above that position of useless inefficiency into which he is prone to gravitate, when pressed down by the 'vis inertiæ' of prevalent opinions concerning clerical prerogative and Christian obligation.

Are there not many passages in the Bible perfectly familiar to the Church's ear, whose force and meaning are paralyzed by a too restricted application, so as to fail of reaching the Church's conscience? Who, for example, will seriously contend that when an apostle declares in such strong language that 'pure and undefiled religion' is so intimately connected with works of charity that it may almost be said to consist in 'visiting the widow and the fatherless,' he intends that the benevolent work of Christian visitation shall be restricted to the clergy? And who will say that our divine Master referred to the clergy only, when representing Himself as being personally implicated in the treatment which His followers should receive, He said, 'I was sick, and ye visited me?' And yet who does not know that, if an earnest-minded layman should wake up and come fully to his senses on this subject (which both our Saviour and His apostles make the touch-stone of Christian character, and the very point on which our future destiny revolves), some would think that he had gone crazy, others that he had become righteous over much, and all that he was trenching on the province of the ministry; while his rector instead of commending would rebuke him, and proffer pastoral advice in the shape of divers edifying hints about the fate of Korah, Dathan, and Abiram.

It is a fact then of very great importance in considering the capability of our Church for more vigorous action, that there is a large amount of lay ability at this moment slumbering within her pale under the influence of opiates, administered perhaps by those whose duty it should be to "cry aloud and spare not," saying, "Awake, thou that sleepest." There can be no doubt too that the great truth which is embodied in such passages as those which I have quoted,* has suffered a disastrous eclipse since the apostolic age, especially (shall I say it?) among that class of Christians who pride themselves most upon a closer adherence than usual to the authority of apostolic practice, and the guidance of primitive example.

Let me beg you to consider the condition and capabilities of that Lay Giant which has so long been slumbering in prostrate inefficiency among us; unconsciously bound to the earth—ay, (Gulliver like) *thread*-bound! Arouse him, cut the pack-threads and set him to work. He shall work with a will, and do astonishing things under the blessing and in the service of his divine Master. His prodigies of usefulness shall cast those of the steam engine with its "lightning in harness" into the shade; like that, inaugurate a new era in our history, and be found just adapted to the progressive tendencies of our age and country. God speed the time when the Church, relieved of her timidities, shall venture to bring out this powerful agency (which of right has always belonged to the service of the Lord) and lead it to its appointed work. This will require a new dispensation of wisdom from above. But the day is coming; under its millennial influences all the Lord's people shall (in some sense) become prophets; and "Ye are a peculiar people, a royal *priesthood,*" shall have a meaning in our Israel.

The Home of Florence Nightingale.

As the tourist ascends from Sherwood Forest, leaves Bolsover, Hardwick, and Newstead behind him, and passes the picturesque ruins of Wingfield Manor, he comes, in the space of a dozen miles or so, upon the steep "cliffs," and "tors," and "carrs" of Criche, and then suddenly opens before him one of the most beautiful scenes in all the Peak of Derbyshire—the streamlit valley of Holloway, and the wooded slopes of Lea, backed by the heights of Matlock and Wirksworth, and touched and dashed all over with some of the most pleasing features of rural and industrial life. Nearly in the centre of this scene, and adding much to its romantic interest, is a verdant knoll, or rather platform, occupied by an old English mansion, with its terraces and lawns, sheltered from the North and East by a lofty, cragged, and wooded upland, almost worthy of the name of a mountain—the grey hamlet of Holloway—or, as the natives call it, Ho'way—scattered not ungracefully upon its side, and crowning its summit. The gleaming and arrowy Derwent, the Cromford Canal, and the Ambergate and Buxton Railway form far-winding and almost parallel lines below to the South and West; and whether freshened by the Spring-tide green, flushed with the bloom of Summer, or the still mellower tints of Autumn, or sparkling in an unsullied mantle of hard frost, as I have often seen it on a bright Winter's day, it is a prospect that once photographed on the soul, might, without a historical association, remain "a joy for ever." It is not, however, without its histories. Yonder on the top of Riber—once Righ Burgh—the ancient Britons and the Romans, probably also the Saxons, had in turn their warlike encampments, commanding on one side the Peak, and on the other the Plain, far almost as the eye could reach, near at hand, if not visible, as we have already hinted, is Winfield Manor, where in later times dwelt in confinement Mary, Queen of Scots; and equally near is Dethick, the home of young Anthony Rabington, who has beheaded for trying to set her at liberty. In the folds of the valley beneath, just out of sound as out of sight, are the once famous factories of the Arkrights and the Strutts, the revolutions of whose wheels revolutionized the character of the whole district without interfering with its natural beauty; and facing us is Alderwasley of the Hurts, which has already, in one of its martial sons, furnished a victim to the war now raging in the Crimea; while at the entrance to a small subsidiary vale dwells earnest John Smedley and his amiable lady, who spends a large income in building schools and chapels for the people far and near—all significant footprints in the path of time. The native scene of my mother, who in her girlhood had been a shepherdess in these mountain regions, it was ever to me a wild delight to rest on the heights, and gaze on so lovely an amphithreatre, its blendings of life and character with nature's primeval grandeur; its patrician and rustic homes, that seemed to be growing out of the very bosom of the landscape, and sending up their blue columns of smoke into the still bright heaven; its waving woods and winding waters; its lawn like meadows and grazing flocks and herds; its peaceful traffic and useful toil. But in the whole of the lovely view never seemed a spot more fair or attractive than the old and many-gabled rural seat of Lea Hurst, on that central knoll, henceforth classic for ever, the English home of Florence Nightingale, whose name, like Grace Darling's, now quickens the bent of millions of hearts. Some people are born with a genius for nursing and solacing, as much as others are with a genius for music, or dancing, or poetry; and Miss Nightingale may be regarded as the archetype of her order. Her spirit first showed itself in an interest for the sick poor in the hamlets around Lea Hurst, but at length found a sphere requiring more attention and energy in continental hospitals, and afterward in London, where she took the office of matron to a retreat for decayed gentlewomen. And now she is gone to tend and to heal the wounds of the sufferers after the siege of Sebastopol. What a contrast to the quiet pastoral retirement of the vale of Holloway, with its fireside memories and its rural delights! They who love not war must sorrow deeply over the fate of its victims; and to such, even now, amid all the din of arms, the beautiful and beneficent name of Florence Nightingale cometh sweetly as "flute-notes in a storm." And in after ages, when humanity mourns—as mourn it will—over the blotches and scars which battle and fire shall have left on the face of this else fair world, like a stream of sunlight through the cloud with which the present strife will shade the historic page of civilization, will shine down upon it, brighter and brighter, the memory of the heroic maiden of Lea Hurst, till all nations shall have learnt to "do justly, love mercy, and walk humbly before God," and covetousness, war, and tyranny shall be no more.—*Dr. Spencer T. Hall.*

THE IMMACULATE CONCEPTION.—A French Clergyman, the Abbe Laborde, has published a pamphlet which makes a great noise in the religious world, entitled "A Memorandum of the Opponents of the New Dogmas of the Immaculate Conception, and of the Ineffable Bull." The author, immediately on his arrival at Rome, in November last, presented a petition to the Pope against what he terms the "profane novelties" intended to be enforced upon the Church. The only answer made by his Holines was a summons to attend the *Segretaria*, and there in a dark chamber, he received from a monk the order to leave Rome immediately. He did not obey. Shortly afterward the "Lieutenant of the Police of Conscience" made an incursion into his lodgings, and seized the copies of his petition, and also a pamphlet entitled "The Immaculate Conception not a Dogma of Faith." A few days later the Lieutenant of Police renewed the order that he should leave the country. M. Laborde replied that he would not attempt to resist physical force, that he had come to Rome to do his utmost to avert what appeared to him a great calamity for the Church, and he protested against the violence with which he was menaced. Ultimately, and after being compelled to appear before the Inquisition, he was conducted by gendarmes to Civita Vecchia, and there put on board a vessel bound for France. The Abbe gives a flat contradiction to the story that Rome "was drunk with joy" when the new dogma was proclaimed. He saw nothing like enthusiasm anywhere. He concludes that the Pope's decree is void, because, according to the laws of the Catholic Church, the dogma ought not to have been promulgated without the authority of a General Council, in which all Bishops might have been freely heard without being exposed to persecution.

THE RUSSIAN CATECHISM.—The Rt. Rev. Dr. CARR remarks that an Armenian Clergyman repeating to him part of a Russian Catechism, the purport of which was to put the Emperor almost in the place of God; as, for instance, the answer to the question "Who gave you your country?" was "The Emperor." "Who supports you?" "To whom do you owe all your privileges?" and so on, the answer was "The Emperor." In fact, to whatever question implying power or authority, the answer was "The Emperor," and he was represented as the bestower of all they possessed, and all the advantages which they enjoyed.

He that consults flesh and blood, will never perform acceptable obedience: "Deny thyself."

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* From Origen and St. Chrysostom.

THE CHURCHMAN.

NEW YORK, APRIL 12, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—Our worthy Provisional Bishop completed, on the evening of Easter Sunday, a course of sacred duties among us, which, for the constant labour they involved, and the earnest spirit in which they were discharged, no less than from the nature and object of them all, were in an eminent degree characteristic of apostolic times. The hundreds who within a single week—and that a week so full of holy associations, and signalized by so many appropriate solemnities—have, through his instrumentality, renewed the solemn promises and vows that they made, or that were made in their name, at their Baptism, and have received, at his hands, the Divine blessing, will not easily lose, may we not hope, the deep impressions he made upon them. It was a season which suggested much to give more than ordinarily solemn effect to the sacred rite; and the Bishop did not fail to take due advantage of the circumstance. His addresses, always earnest and affectionate, were on this occasion peculiarly adapted to still more deeply impress their minds with the great and holy truths that were involved in what was being done; and the effect was, in most instances, extremely powerful. Many of the churches which the Bishop thus visited, and where the most vivid impressions appeared to be produced, were mission churches, where the poor, more especially, had an opportunity of witnessing what had probably never been so visibly presented to them before, the practical necessity and importance of the Episcopal office; while they must have drunk in from his earnest, evangelical spirit that which could not fail to build many of them up in our most holy faith. It was indeed an attestation, with power, of the true character of our Church; for emphatically may it be declared, that, in what was both said and done, "the poor had the Gospel preached unto them." The Bishop has always evinced a peculiar interest in such churches, and more particularly where there is in operation that "free church" system which is found so effectual in inducing the poor to come in unto the ministrations of the Gospel. In one of those "free churches"—that of the Holy Communion in this city—where the congregation is composed of "rich and poor, one with another"—the Bishop could not but be struck with the evidences of successful ministration presented all around. A densely crowded congregation filling the free seats—a most devotional ritualism, in which they took their part—right ecclesiastical music—appropriate church-arrangement—the very air of the holy place full of sanctifying influence—and where there is Gospel preaching going along with devout worshipping,—such a scene, at such a time (for it was Easter Eve), might well convince even the most sceptical how easily, under the pastoral care, and faithfulness, and diligence of one like its earnest minded Rector, our Church system may be made effective for the blessed objects of God's Sanctuary: while upon the Bishop's congenial mind, we understand, it made a deep impression.

The Bishop has during this week been occupied with similar duties in and around Albany; but he will return on Saturday to resume his arduous labours here.

—Among the many encouragements we have lately received to persevere in the course we are endeavouring steadily to pursue, there has not been one more powerful in its influence upon us, than that we publish in our present issue, pointing us to the high example of the sainted Bishop Hobart. "He saw," we are reminded, "the true grounds upon which the Church rested, and he had firmness enough to avow his opinions without qualification or disguise. He saw the true policy by which she was to be sustained, and he pursued it without regard to the anxious fears of her temporizing friends, or the clamours of her secret or open foes." Yet he did not escape the censures, the invectives of those who either would not, or could not, appreciate his motive, or sympathize with his object. The maxim is a true one, that "men hate the excellence they cannot reach." And doubtless this was forcibly exemplified in Bishop Hobart's case. For, as the extract our kind correspondent has sent us continues—"In contending for Episcopacy as the primitive pattern of the Church and the appointment of God, in enforcing her order and discipline, in guarding against all direct violation of her principles and usages, and discouraging all amalgamation with other denominations for religious purposes, which might even remotely endanger the interests of truth; it is almost incredible to relate with what contumely, scorn, and reproach he was assailed, from the very outset of his course till its triumphant close. But none of these things moved him." No, nor will such things ever move one from a course of sacred duty like that, when he is actuated by a religious spirit, and when his object is that of truth. We are indeed cheered and strengthened by so bright an example; and we feel grateful to our obliging friend for placing it before us.

—We give an extract in another place from an able pamphlet on the Duties, Difficulties, and Relations of the Church, which well deserves attention. It relates more immediately to the coöperation of the laity in promoting the interests of the Church. In our own peculiar position, to the delicacy, no less than the responsibility, of which we are not insensible, it would not become us to say all we feel on such a subject. But, without reference to ourselves in the most remote degree, it is a self-evident truth that the lay element of the Church was never designed to be an inactive one, but it must be allowed to put forth its energies, whatever they may be, and as best they can be appropriated, in the Church's holy cause. We cannot but concur with the writer, that "it is a disastrous error to suppose that the Clergy are the only religious instructors of mankind." True, the Laity as well as the Clergy must be duly qualified to teach, be their teaching never so slight and subordinate. But the principle is an incontrovertible one, that every Christian has his talents committed to him, which, be they never so small, must be used according to their capabilities, whatever these may be, for the great purposes for which they were given. The ministerial office is not to be invaded, nor need it be, by any lay coöperation. Certainly, as the writer we refer to observes, "It is a fact of very great importance in considering the capability of our Church for more vigorous action, that there is a large amount of lay ability at this moment slumbering within her pale;" and this ability must be roused into action, if the masses are to be reached. The great point is, to take care that, along with the ability, there is also the sound principle and the right spirit within. At present there is, in the lay agency, such as it is, that we have in operation in the Church, too much mere material influence—too much that is altogether of the earth earthy—too much that is only conventional and formal. What the Church needs, is an aid and influence from laymen that has in it life and spirit—that contains within it a sanctified intelligence, as to her distinctive principles—a lively faith in her divine mission, and an earnest spirit of devotion to her cause. All this we have no doubt there may be found; and when it is, let the Church give it action, give it encouragement, and give it power, and mighty, we may depend upon it, with God's blessing, will be the results.

—Some remarks by a respected correspondent at Boston, which we give elsewhere, on distortions in the application of words and phrases, contain useful hints for many who talk or write on subjects involving religious considerations, either without understanding what they really say, or else implying what they do not mean. The words *Catholic* and *Sectarian*, which he advances as cases in point, have, as in popular use, their true definitions, nine times out of ten, completely reversed. But as well as this distortion of the phrases, there is indicated often an obliquity, either of moral principle or moral perception, or both, which it is grievous to think of, and the prevalence of which operates most injuriously to the interests of truth. On any subject this would be an evil; but on that of religion it is pernicious in the extreme.

—It will be seen by notices elsewhere, that the impious and most mischievous practice of adpating Christianity to rowdyism, rather than bringing rowdyism under the transforming influence of Christianity, is still persisted in among us. It is certainly one which the interests of true religion and virtue, and therefore of civilized society, call loudly upon all good citizens to reprobate and denounce; sapping, as such ideas as those put forth inevitably must do, the very foundations of that Christianity which is the source of such incalculable blessings to us all. One cannot but deeply regret that any portion of the secular press should have so far forgotten its duty to public morals, as well as to Christian truth, as to have become even the apologist of such outrages on our common Christianity. But let us hope that the moral and religious feeling of our city will be strong enough to resist so baleful a principle, and will show to the world that there is a limit to this as to every other kind of forbearance.

—We have sketched, it will be seen, the Service of the Jews' Synagogue on the occasion of the Passover. It is a subject in which Christians cannot but be interested. The Service was presided over by the distinguished Rabbi who is in authority here, and there was much exhibited that illustrated the high reputation he has acquired in this country. Our sketch has marked out some of the leading characteristics of their ancient mode of worship, and endeavoured to display the spirit from which it emanates; and it embraces such features of the learned Rabbi's discourse on their departure from Egypt, as were most significant as indications of the Israelitish character, in its religious development. If it needed additional unction, it was in the reflection that the very traits of character then developed were here present and in action, with the full sum of former idealism, and the idea evolved from it of the illimitable, the infinite, and the absolute, with the same want, too, of the cognative faculty; themselves the eager claimants to one truth seized from the infinite whole—a truth wrongly interpreted through a blind and passionate self-will, and in the solitariness of its dissociate form, placing between themselves and the new dispensation an endless schism. There is a deep moral in the whole case, which to a reflecting mind will not fail to be suggested in a perusal of our account.

THE POPULAR INFIDELITY OF THE DAY.

Our Christian community, it seems, has been scandalized by another canonization of the wretched pugilist, Poole. Easter Sunday was profaned by a public gathering of congenial spirits, in order to hold up the slaughtered rowdy to popular sympathy, not only as a patriot, but even as a Christian. The poor man's expiring declaration, that he died a true American, appears to have sufficiently attested his patriotism; while his Christianity was established by the animal courage he evinced under the pains of death, and in the prospect of eternity. "William Poole," exclaimed the orator of the occasion, "was possessed of eminent virtues; and as his life was characterized by eminent courage, so was his death by Christian fortitude." What these virtues were, it matters not now to learn; the character and calling of the miserable victim settled that part of the question long ago; and what the fortitude of a dying prize fighter may be, we can all form a pretty correct idea. Nor does it in any way concern us to know, except in so far as these attempts to glorify human brutality, and to deck out a vicious life in the garb of religion, are calculated to be injurious to the interests of society. The orator declared that he himself was a Christian—somewhat after the fashion, we may suppose, of his pugilistic friend,—yea, a Christian, he emphatically said, "not by profession alone, but in principle." And then he proceeded to give evidence of his Christian principles, by declaring that "he did not believe that the soul was answerable after death for natural errors; he believed that here man atoned for them; and with that consciousness he trusted and believed that eternal salvation was now the reward of William Poole's virtues and his fidelity to his father and his God, his country, and his friends,"—an elucidation of Christianity which was received by the gaping throng with the warmest admiration, as a most comfortable assurance, and which was ratified and confirmed by a solemn benediction from "the *Reverend* Mr. Booth!"

Now, why do we notice these awful profanities? Why do we return to so wretched a topic as that of this unhappy ruffian? Why, but because they contain a moral for our Christian world, which we would humbly endeavour to point, and to improve.

It may seem strange to many that such impious notions of Christianity should prevail under the sound of the Gospel. But there they are; and they constitute, it is to be feared, with masses of the people, the popular, the only religion they have to live and die by. It may be perfectly true in this our day, as it was in the days gone by, that, to quote the testimony of a distinguished divine, "such as have had opportunity to sound braggers thoroughly, by having sometimes endured the penance of their sottish company, have found them in converse so empty and insipid, in discourse so trifling and contemptible, that it is impossible but that they should give a credit and an honour to whatever and whomsoever they speak against: they are, indeed, such as seem wholly incapable of entertaining any design above the present gratification of their palates, and whose very soul and thoughts rise no higher than their throats; but yet withal of such a clamorous and provoking piety, that they are enough to make the nation like Sodom and Gomorrah in their punishment, as they have already made it too like them by their sins."[*] Equally true may it be now, as it was then, "that blasphemy and irreligion have grown to that daring height of late years, that had men in any sober civilized heathen nation spoke or done half so much in contempt of their false gods and religion, as some in our days and nation, wearing the name of Christians, have spoke and done against God and Christ, they would have been infallibly burnt at a stake as monsters and public enemies of society."[†] Still there is in this phase of infidelity and irreligion, so much that is congenial with the feelings and wishes and habits of men of the world, that it is perhaps in reality the most fashionable, certainly it is the most popular kind of religion that is extant among us. Modified, it may be, in one case, or amplified in another, or somewhat mystified in another. But there the baleful principle is.

And what is that principle, but one of unbelief; what is its sum and substance, but a graduated infidelity? Yet the source of it does not lie, by any means, exclusively among the profane and the dissolute. It is to be traced in a much more moral and respectable direction than that. Nay, even in religious, or at any rate *quasi* religious quarters, may it be found to rise, and to flow with free course into the channels of the world. Wherever, in fact, religion is made a mere affair of the intellect, and the object of men's mere choice, then is there most assuredly the infidel germ. For not only can no reason of man generate a true religious system, but that which God has given us is not addressed to our reason, so much as to our faith. Any scheme, therefore, which is built up by the intellect, is a vain, presumptuous, and empty scheme, abrogating all authoritative revelation, and placing Christianity itself on a level with human theories. That perfect reason which comprehendeth all things, can alone provide a perfectly true system. And such a system, thank Heaven, has been provided. But then, to be available, it must be received upon simple faith, not upon subtle understanding—received from one authority, one God; and, thus receiving it, we must rely implicitly upon what it enjoins, whether by the exertion of the intellect we can reconcile it to our preconceived ideas or not. "The world by wisdom knew not GOD." It never has by such means known Him, and it never can. We can only know Him by His Spirit; and this we can only have by faith,—that faith which, as Bishop Jeremy Taylor says, "is a submission of the understanding to the Word of God, and is nothing else but confessing that God is truth, and that He is omnipotent." To dispute a revelation from God, because we cannot see the fitness and expedience of every part of it, is to make ourselves as knowing as God, whose wisdom is infinite, while ours, alas! is not only altogether finite but most frail.

But to guard against infidelity, we must note, and check, and subdue the first suggestions of scepticism. *Principiis obsta.* We must meet the first beginnings. We must look to the budding mischief, ere there is time and opportunity for its ripening into maturity. The abuse of man's private judgment is generally the great germinator of infidelity. And when, under its operation, they begin to question, it is too often "as the letting out of water"—there is found to be no stopping place, but all runs off. The sectarian system, and the right which each asserts to believe just so much as it likes, and to put just such interpretations upon the Bible as will suit its purpose, cannot but be most conducive to infidelity, which is the inevitable result, indeed, of pushing the principle involved only a little and a little further. Equally mischievous is it, to regard all religious systems as, if not alike true, yet alike entitled to our favour and patronage. And perhaps nothing has lately done more to give force to the germinating scepticism and infidelity of the age, than the recent outrage upon Christianity at the Astor House, calling up a Jew in a Christian assembly to acknowledge a toast in honour of their own Clergy. It is thus that true religion is wounded, attenuated, and frittered away; cut and carved to suit this fancy or that—made anything or nothing, as in the world may be most convenient. And yet we have only to look around to be convinced that some religion we must have—and surely not the spurious in preference to the true—if mankind is to be preserved from those wiles of Satan, even the partial success of which so invariably creates a hell upon earth. "If man," said an eminent philosopher and moralist, "is not rising upward to be an angel, depend upon it he is sinking downward to be a devil: he cannot stop at the beast. The most savage of men are not beasts—they are worse, a great deal worse."[†]

ADAPTATION OF THE CHURCH.

In one of the recent pamphlets on the Memorial,[*] there is a so-called *principle* advocated, the hollowness, yet mischievousness, of which it is important, we humbly conceive, to the interests of the Gospel and the Church, should be exposed and reprobated. It is that of a false *adaptation*. The Church is to *adapt* herself to the country—to society—to the people—*to the world*. She is not to *transform*, but to *conform*. "The American Episcopal Church," the writer declares, "is *a distinct* commonwealth of Christians, *in our esteem* a branch of the Holy Catholic Church, having her own independent polity, and responsible alike for the purity of her doctrine, and for the effectiveness of her discipline." And *so far* this may be true. But if she be even this, she must be true to herself. If she be "a branch of the Holy Catholic Church," she must maintain Catholic truth, she must adhere to Catholic ordinances, she must enforce Catholic discipline. For as our XIXth Article says, "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." So that, in the first place, any real and effective *adaptation* of the Church to the social and secular circumstances of this country would involve a departure from that primary principle. For what may be called the public mind of the country was not, neither is it now, in favour of such "pure word," but rather of all sorts of erroneous and strange doctrine. Nor, in the second place, is there any desire that the "Sacraments be *duly* administered, according to Christ's ordinance;" but rather a repugnance to it, among the great body of the people. We do not overlook the pretence of confining this *adaptation* to what the writer in question calls Church *polity*, because he evidently means a great deal more than that; and the term itself, as he uses it, involves more or less both doctrine and worship. "We may be wrong," he says, "but we are unable to see how Churchmanship is any thing other than statesmanship in Church affairs; certainly not if it concerns only Church polity. But if there be those who choose to make Churchmanship extend to matters *specifically ordered by the inspired word*, we will have no controversy on that point. Only let us be understood. All we mean to say is, that a Church polity for one age and one country, cannot be a standard for all ages and for all countries; but that the polity of every age and country must be *adapted* to that age and country."

Now here is the great subtlety. "Matters *specifically* ordered by the Word of God." This is the way writers of that school think they get rid of their responsibility. Why, as respects much of our Church organization, there is little or nothing "*specifically* ordered in the Word of God." Even as respects the Ordinances of our religion, there is scarcely any thing "specifically ordered." Infant Baptism, for instance, is not "*specifically* ordered in the Word of God," or ordered at all there, strictly speaking. But our XXVIIth Article says, that "the Baptism of young children is in anywise to be retained in the Church, as *most agreeable with the institution of Christ*," according to the interpretation, that is, of the Church herself. Again, there are the Traditions of the Church, apart from the Word of God, even as regards her ritual, which are to have all due authority. And hence another of our Articles (the XXXIVth) says, that "whosoever, *through his private judgment* willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly." But there must, it seems, of necessity, be a "*particular kind* of Churchmanship." And when this writer tells us that the American Church "is bound to adopt a Churchmanship *adapted* to her Providential position," he is only counselling a compromising and a temporizing policy, unworthy of the Church herself, as utterly at variance with her Catholic and Apostolic principles.

For what is this "Providential position" to which she is to adapt herself? Is it not that of being placed in the midst of a people among whom she is to assert her Divine authority, and maintain her Apostolic organization, and observe her Catholic traditions and ceremonies? They are obligations, these, which involve the integrity of great truths. Even forms embody and preserve these truths; while they are the natural shadows and delineations of the Spirit. And there is a necessity, even in religion, to lay down rules for men to act upon, before they follow them on principle. They are means without which the end cannot be obtained. Aristotle, in his Rhetoric, tells us this,—he tells us, indeed, that not only is "the end greater than the means," but in one respect the "means are greater than the end,"—because, that is, the end is not to be secured without them. And whence did the Church receive these truths, and the forms and ceremonies which subserve and enforce them? "It was not yesterday," says a distinguished theologian of the present day, "nor one generation back, that they were framed, and nearly in that form and order in which we now possess them. Our Creeds, our Articles of Faith, our Bible,—these contain the system of ethical teaching by which clergymen are bound to abide, and which they are to inculcate upon you. Our liturgies and offices of worship—these are the acts and exhibition of that power, which they are bound to exercise toward you. Whence did they come? They came to us in this land, varied slightly but not impaired in any essential part, from a still vaster society, just as the branch of a tree receives sap from the trunk, or the limb of a man receives blood from the heart. That society was called the Catholic Church."[†] This, then, is as applicable to us as it is to that country whence we derived our own ecclesiastical organization. It concerns the force, and the purity, and the assertion of divine truths—it involves the maintenance and the perpetuation of immutable principles. For the Church which was thus to be built up, strengthened, developed, and propagated, is "a society framed to extend over the whole earth, which, like that Indian tree, might grow up in stateliness and beauty, throwing out its roots on all sides, and from them shooting up fresh trunks, each to become a giant tree itself, each to send forth new roots, and those roots new trunks and trees, until the surface of the earth was covered, and all the beasts of the field might lie down for shelter in its shade. It was a society intended to be at once both many and one—many in its independent branches, for every Bishop and diocese constituted a distinct Church; one, in the root from which it sprung; in the identity of doctrine which it taught; in the spirit which circulated through every limb; in the source of its powers; in its hopes, and faith, and joy, and sorrow, and love, and fear. And to this vast, and ancient, and venerable society, which did in this form exist fifteen hundred years ago, we trace what we now would teach you."[‡]

Can there, then, righteously, be any compromise of such a principle as this? Can we temporize with anything so divinely descended and so great, and not defalcate and degenerate? Adapt the Church to this age and country! No: adapt the age and country to the Church! This is the rightful order of things. The less must give way to the greater—the secular must yield to the sacred—the human to the divine. This is the only effectual way, we may depend upon it, of extending the Church. Not to pare down the standard of even the Church's polity to suit the age and country; but raising up the age and country to the standard of the Church.

The secret of the writer's object in advocating the *adaptation* of the system of the Church to the ideas and wishes of a wicked and perverse generation, instead of giving it greater force, and thereby greater efficiency, is let out in his frequent denunciations of what he calls "the Tractarianism that has come in." But they whom such men nick-name Tractarians are often models of earnest and faithful Protestant Churchmen, exhibiting our Church in her proper light, as the *via media* between Popery on the one hand, and Protestantism on the other,—or, as Dr. Hook expresses it, "the centre between two vicious extremes: the *extreme*, on the one hand, of Catholicism, which is Popery, and the extreme of Protestantism, on the other hand, which we will speak of as ultra-Protestantism." By teaching men to reverence God's Sanctuary, and to worship Him there in the beauty of holiness; by establishing the Daily Service of the Church; by paying regular attention to her Festivals and Fasts; by observing rectitude, and care, and attention in all her holy ordinances; by inculcating especial regard for, and frequent participation in the Holy Eucharist; by promoting alms-giving; by the making a constant declaration of "the *whole* counsel of God;" by rendering the Service of the Sanctuary no longer a cold, dull, lifeless form, but one replete with interest, life, and meaning; and by objective teaching, so as to make the Gospel to be preached not only *in* the church, but by the church itself,—by all this, they would excite and secure such earnest devotedness to His service and obedience, such habitual practice of self-denial, charity, and devotion, and such a powerful exertion of religious influence over all we thought, and said, and did, as could not fail to make the Church what her Divine Founder mercifully designed it to be. This, this is the *adaptation* which alone she needs, and all that is wanted is faithfulness, and truth, and energy, and a good courage, with the aid of God's Holy Spirit, to accomplish it all.

THE PEW SYSTEM.

Two pamphlets have just come into our hands, both displaying very forcibly the mischiefs of this system. The first is entitled "*The Preaching of the Gospel to the Poor not a Tenet of the Protestant Episcopal Church, as exemplified in the case of Christ Church, New Brighton.*" It professes to be a statement of facts submitted to the congregation of that church, in the matter of its fre *pews*. Mr. George Wotherspoon, it seems, a devoted and generous-hearted churchman, took great pains, and made liberal contributions, to effect the rearing of that church, on the clearly expressed and very charitable condition, that *every fourth* pew alternately throughout the church was to be free forever for the poor. This condition was accepted, and the work was accomplished. The success of the experiment, it is declared, was complete. Objections, however, appear to have arisen on the part of certain of the higher class of the congregation, who disliked the pews for the poor being so closely in connexion with their own, and they resolved to have the pews appropriated differently. According to Mr. Wotherspoon, "the proceedings for this purpose originated in the super-fastidiousness of some among the congregation, whose sensitiveness revolted at the idea of being brought into juxtaposition with 'low people,' even in church. The poor, the maimed, the halt and the blind are called to the Supper of the Great King. The celestial journey can only be accomplished with such as these for fellow-travellers. But so great is the aversion on the part of many of the rich among us against coming into contact with the poor, that they will not consent even to travel heavenward in their company." Anything more unchristian than such a feeling as this, could scarcely be conceived. As the complainant in this case very truly says, "we are told by an Apostle that God hath chosen the poor of this world to be heirs of the promised kingdom; and where you find a church from which the poor are systematically shut out, be sure that the worshippers in that church, by thus virtually disowning the sacred brotherhood, have renounced their portion in the heavenly inheritance." This consideration, unhappily, does not seem to have much practical influence, in too many instances, either in Staten Island or elsewhere; and it was so, we are left to conclude, in this instance. At any rate, upon the plea that the church in question could not be supported without such an alternative, it was determined to sell the free pews; and the object of the pamphlet before us is to give public expression to a strong remonstrance against it. The writer of this brochure, therefore, thinks he has too much reason to say, "the Protestant Episcopal Church in the United States has been often reproached with repelling the poor from her precincts; with being, in short, the Church of the rich, but not of or for the poor. A few more such cases as that of this New Brighton church will go far to place the question beyond all doubt."

Such cases are the natural results of the wretched pew system, which is based altogether upon wrong principles—the principles, namely, of worldly distinction, selfishness, and expediency, instead of upon those which are embodied in the fact, that God is no respecter of persons, and that all are equal in His House. The only error, perhaps, that Mr. Wotherspoon committed, was in leaving the leaven of such a system behind, in the arrangement he so well-intentionedly made. If, instead of "every fourth pew alternately throughout the church" being free, they had all been so—and if its whole economy, and the character of the Divine Worship, and all appertaining thereto, had been in harmony with it—the result, we are persuaded, would have been different. It is delightful to see one of our most eminent and upright merchants taking so warm an interest, as he has done, in promoting the highest objects of the Church; and one's only regret is, that his Christian liberality and devotedness should have met with so much discouragement.

The other pamphlet to which we allude relates to a still more painful case. It is entitled "*A Statement of the Affairs of the Parish of Christ Church, Boston, Mass. Published by the Vestry.*" It is a case, to some of the more outrageous features of which we have more than once, within the last few months, had occasion to call attention. The differences of its Rector with his Wardens, proceeding, in one unhappy instance, to acts of personal violence in the very Sanctuary itself, must be fresh in the minds of many of our readers. We think that, in some respects, the Rector has been ill-treated. He has evidently had to do with persons who had no right ideas of their duties and obligations as churchmen—if even as Christians of any kind. But it was this most miserable pew system which gave them the power to injure and annoy their Pastor. And how can it be otherwise? A pew holder is not necessarily a *bona fide* churchman. Yet he is enabled, through that system, to act as though he were, often to the scandal of the Church, and the discredit of all religion. It is a system which belongs altogether to the "mammon of unrighteousness;" and it is put in the place of one which, being apostolical in its institution, and peaceful in its operation, cannot fail, where its spirit is cultivated with earnestness, to secure the Divine blessing on its most reasonable results.

THOUGHTS ON CURRENT EVENTS.

The Eastern fable of a never-ending war between the equally balanced powers of good and evil has become, especially since the time of a late literary President of the United States, quite a favourite illustration. It falls in very naturally with the onesided way of looking at things, which is so prevalent a feature of human nature, and more especially of Anglo-American human nature. The fable is itself the embodiment of a false theology, and therefore not safe as an illustration. The contending powers of earth are more usually both evil. They have both taken an extreme view of some subject, at one side only of which they have looked. They have a half truth, which, it cannot be repeated too often, is always a whole falsehood. If the half truth is to be made a whole one, it must be by joining it to its other half, which is in the possession of the opposite party. Humanly speaking, it is the great advantage of the Church that she embraces both sides of the question, and thus presents truths, instead of half truths, to the belief of her children. That she owes this advantage to special superintendence of the Holy Spirit, is itself a truth which she teaches, and which we hope that we may never be tempted to deny or obscure. That which we have spoken of as an advantage, has nevertheless, like everything else in this world, two sides; and on one of them it is a disadvantage. Men are still onesided, and the Church is thus assailed from without, on both sides of every doctrine which she teaches, and rent into parties within her own pale, because onesided men cannot accept her two-fold doctrine.

The same thing occurs in political matters, as we had occasion to remark last week. Men form themselves into parties, bound together only by the single idea which they hold in common, which they neglect to limit by any other. They thus rush into extremes, and engage in a contest in which neither side is right. When resort is had to force, it becomes a contest between two evil principles. Mr. Adams' allegory of Ebony and Topaz is never realized. As Christians, we are happy to know that the power of good is supreme; and that though for His own inscrutable purposes He may suffer Mammon and Belial to thrive for a time, He will finally bring His good out of their evil. In the meantime He holds in His hands the arbitrament of the strife between them, so that the good may be assured that neither of the evils shall finally prevail. Something like this, if it may be reverently spoken, is the office of earthly governments, and for that reason it is desirable that earthly governments should be strong. It is not sufficient that they shall be strong enough to hold the balance between contending factions, and thus enable one to put down another: they ought to be strong enough to put down both.

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[*] Bishop South.

[†] Ibid.

[†] Coleridge.

[*] The Proposed Reform of the Episcopal Church. New York: Randolph.

[†] Sewell.

[‡] Ibid.

That neither our General nor our State governments have this degree of strength, is a lamentable fact. It is a consequence of the want of resource for government, which our institutions, our onesided propensities, and our mode of education, without discipline, have generated. The country, as we have more than once remarked, is full of parties founded on very narrow bases, yet capable of doing great mischief by coalitions, in which each agree to carry out the single notion of each of the others, in consideration that each of the others will adopt its crotchet. Those who are incapable of thus coalescing because their forces are directly opposite to each other, are left to carry on their schemes alone, and soon fall into bitter and interminable conflicts.

So long as these are confined to words, whether spoken or written, no great harm is done. And this was for a long time the only warfare which was attempted. The rise of the Native American party was the signal for an appeal to brute force. Perhaps the familiarity which so many persons had acquired with the idea of physical force during the Mexican war, had something to do with it. The foreigners were sufficiently conversant with the idea, as many of them had been engaged in struggles or conspiracies to change not merely the administration, but the form of government, in their respective countries. We have often seen in the United States mobs assembled for the purpose of taking vengeance on some real or imaginary wrong-doers for some real or imaginary wrong. But the purpose was single and temporary. We have seen, too, election riots, in which drunken partisans endeavoured to influence the result of an election in various ways, through the agency of brute force.* The actors in these scenes were generally foreigners; and the worst of them, if we may trust the English newspapers, did not exceed, scarcely came up to, the average of English election riots.

But the outbreak in Philadelphia, a few years ago, when the mob set about burning the Romish churches, was a step beyond anything which had then been done. It was suppressed, because one party had so decidedly put itself in the wrong, whatever its original position might have been, that all good citizens united in support of the authorities. The government of Pennsylvania was found strong enough to put down one party of rioters, that is, to hold the balance between the contending factions. The riot in Cincinnati, the other day, which has given occasion to these reflections, subjected the government of Ohio to a stronger trial, and it was found wanting. It was utterly unable to put down both factions, which it was, therefore, obliged to let rage until their fire was burned out. There is very little doubt that the same thing would have occurred in any other city in the Union. There is as little, that before long it will occur in some of them.

Our governments have no armed force to employ on such occasions, but that which is composed of citizens, who are more governed by public opinion, read in the light of their own private judgments, than by lawful authority. It is only to a sound public opinion that we can look for the preservation of peace. It is the business of the Church to be the guide of public opinion, not as too many people think, to be guided by it. In the present state of the country, it is the duty of all true sons of the Church to avoid identifying themselves with any one-idead or extreme party, and thus to do what they can to furnish materials for a party which shall be prepared to treat with moderation all the interests, and to respect all the rights, of all portions of the country. This is to be done by preserving the tone of mind which is essentially that of a churchman, and which displays itself in respect for all lawful authority, however it may be varied, and from whatever source it may be derived, and in moderation and forbearance on all questions ecclesiastical or political, which may come up for discussion. This is the path of duty; but it is also the line of policy. The Church is, humanly speaking, weak; and when the country comes to be divided into a chaos of conflicting factions, she will, it is not unlikely, find them all united against her. Such seems to be the case in Canada, and to a great extent in England. It is our interest, then, as well as our duty, to lend our influence to the cause of moderation and peace, and to discourage, both in Church and State, that which has for a long time been the besetting sin and threatening danger of the former, that is, party spirit. H. D. E.

Baltimore, April 9, 1855.

* * *

Our Assailants.—The hatred of the world is what we fully expect, because our object is one with which the world is at enmity; and in proportion as we are true to our cause, earnest in its advocacy, and uncompromising in its defence, will the world revile us. This is the secret of all the abuse with which we have lately been assailed by the secular press, and especially by those newspapers whose false and iniquitous pretences, moral and religious, we have had occasion to expose, as the representatives and the apologists of Jews, Infidels, and Heretics.

It has been well observed, that "as the devil is the grand accuser, so doth the world delight itself in evil-speaking. Railing and slandering is their great amusement. Evil words are not pointed against evil things. The world delights to asperse those who are unlike to themselves. There never was a good man, nor ever will be, who was not evil spoken of, and depreciated in the judgment of the world; and the rule is so universal, that our Saviour saith to all Christians, 'Woe be unto you when all men speak well of you.'"*

For a journal, then, that is devoted to "the united interests of the Gospel and the Church"—whose motto is "The Church of the Living God, the pillar and ground of the Truth"—and which honestly and faithfully, at least, however imperfectly, endeavours to work out the objects to which it is thus pledged—for such a journal to be assailed by the envenomed shafts of those who either hate all such objects, or get gain by ever and anon running counter to them, is but natural, and not unreasonable. But when men who profess to come out from the world make common cause with them—men who have solemn vows upon them to resist the wiles of the world—men who have deliberately declared, that they were "moved by the Holy Ghost to take upon them their office and ministration, to serve God for the promoting of His glory and the edifying of His people"—and who have solemnly engaged to make themselves "wholesome examples and patterns to the flock of Christ"—what are we to think?

Now such is the case with which we have at present to do. One of that consecrated order—with all those awful vows upon him—comes forth and puts himself in league with a Socinian journalist, and joins in the cry of Jews, Infidels, and Heretics, and their advocates, against us. The miserable pretence is, that he, as one of "several others"—might not be supposed to have anything to do with us. "In the course lately pursued by *The Churchman*," he writes in the contaminating columns of the *Evening Post*, "the old clerical friends of that paper generally in this diocese, those, I mean, who were formerly known as its supporters and contributors, and of whose churchmanship it was understood to be in some measure the organ and representative, cannot be fairly supposed to have any concern whatsoever. It has not their sanction at all; they have no connection with it; they are no wise responsible for its action; they look upon its conduct with regret and disapproval. I submit, therefore, that no reference to them ought to be mixed up with any strictures or comments upon it." Here is, in the first place, a slanderous misrepresentation. It is false—we say it emphatically—that we stand in any such position toward "the old clerical friends of this paper generally in this diocese," as is here so audaciously implied; and if ever there was a breach of the Ninth Commandment—if ever there was a case of "bearing false witness against one's neighbour"—this is one. Our paper never, perhaps, during the twenty-four years of its existence, had so intimate a connection with the clergy as at this moment. This very sheet contains the communications, in one shape or another, of at least a score of clergymen—and among them men of the highest attainments, and the most exemplary character in the Church.

We have "gained the loss," it is true, of the contributions of a little *clique*, which appears, as respects the American Church, to have had much the same kind of conceit as, with regard to the English nation, the celebrated "Three Tailors of Tooley street" had, when they issued their memorable manifesto, beginning, "*We, the people of England.*" This *clique* had too long been an incubus upon *The Churchman*. We have succeeded in removing it; and by so doing we have given an amount of independence, a degree of efficiency to our paper, such as it never had before. It was mortifying, no doubt, to have us

> "Molest their ancient, solitary reign."

But the cause they were depressing has evidently gained by it incalculably—as well as *The Churchman*.

It is deplorable to have to write thus of even a *clique*, composed, as it is, of men of whom, from the sacred office they hold, if nothing else, one has a right to expect better things. But they have themselves provoked it. Their enmity against us is natural; but is not the less unbecoming on that account. Their conduct toward us is characteristic; but it is mean and dastardly nevertheless. If they could *show* that "the course lately pursued" by us was an unfaithful and undutiful course; if they could point out that we are compromising, or temporising, or trifling in any way, with the great cause in hand, it would be quite another thing. But there is no argument in mere detraction—there is no reason in personal invective. It proves nothing but the miserable animosity of those who have recourse to it. And so long as they can condescend to join in the cuckoo cry of "this foreign layman," so long may we well afford to pity their petty malignity. *Foreign*, forsooth! Why we thought they boasted that the Church of this "foreigner" was their own Mother Church? We believed that they taught us to regard the sons of that Holy Mother as their "brethren in Christ!" Beside, Truth—and, above all, Divine Truth—is surely confined to no clime, but is the same in all countries. And when we remember how these very men who raise this senseless clamour about "foreigner," have been among the loudest in professing to be linked, as churchmen, in the closest ties of amity and brotherhood with such "foreigners," their hollowness and inconsistency becomes too lamentable to dwell upon. As to the crime of our laymanship, this is so thoroughly disposed of to our hand by an able pamphleteer from whom we have quoted elsewhere, that it is quite unnecessary to offer another word of defence on that score.

It is difficult to believe that a clergyman could be found to commit such an act of turpitude as the letter in question amounts to—leaguing himself with the bitterest enemies and revilers of his Church, in order to gratify the personal malice of himself and the little *clique* whose champion he is. But for certain internal evidence it exhibits, we should have hesitated to think it possible. We do not wish to make a more direct and open exposure than is necessary; though we are quite prepared to be more explicit should they require it of us. If the Socinian journalist has imposed upon his readers—if the letter referred to has not proceeded from the quarter here indicated—let them come forward like men and say so, and we will make them every restitution in our power. But until they do this, we cannot recall one word of the condemnation which these animadversions must cast upon them. They have a couple of allies, it appears, at Philadelphia, in the reverend editors of the *Banner of the Cross*—who

> "—— like to village curs, bark when their fellows do."

But we have disposed of them in another paragraph.

* * *

UNIVERSAL EXHIBITION, PARIS.

RELIGIOUS SERVICES.

Such is the title of a circular we have received from Paris, with a note requesting its insertion in our columns,—a request which we feel bound, in common consistency, as Churchmen, to refuse, since it would expose us to the suspicion of aiding and abetting a proceeding quite out of character with all good churchmanship. The object of the circular is to intimate that during the approaching Universal Exhibition in the French capital, special provision is to be made for religious services "through the medium of the English language," for the many "*evangelical* Christians from the various parts of Great Britain and America who, during their visit, would wish to enjoy the Ordinances of the Gospel"; and that, for this purpose, "an additional Protestant Chapel will be opened, *the pulpit* of which it is proposed to supply twice each *Sabbath*, through the aid of those *evangelical ministers*, whether English or American, who, during their visit, may be willing to officiate,"—adding, that, by this means, "Christian ordinances may be enjoyed by many who otherwise would be deprived of the high privileges of public devotion."

Now the very phraseology of this notice shows that there is nothing of the Church about it. What "devotion," for instance, is there, according to Church principles, or any Christian principles at all, in the *pulpit*, which is simply a place for preaching from? Then the idea of confining the religious services, whatever they may be, to "the *Sabbath*"—a term, by the way, which is of itself most unchurchlike, for, strictly speaking, it is not the Sabbath, at all, but the Lord's Day—is a sure indication of the sectarian source from which it proceeds. For the Church does not crowd all her "public devotion" into one day in seven. *Her* "ordinances of the Gospel" are of *daily* appointment. She has an "Order for *Daily* Morning Prayer," and an "Order for *Daily* Evening Prayer." Beside, how could Presbyters of our Church ever fraternize in any such object with what are called "evangelical ministers," many of whom are teachers of those "erroneous and strange doctrines," which the Ministry of the Church is to "be ready, with all faithful diligence, to banish and drive away!" The Worship of God is one thing—preaching such doctrines is another, and a very different thing. But churchmen could not, with any good faith, or with any consistency, have to do with the provision of either one or the other, as proposed in the circular referred to.

The "evangelical Christians," as they call themselves—the "Christians *of all denominations*," as the circular further styles them—are quite right in providing for the operation of their latitudinarian system in the capital of France during the period of the Exhibition: to do so is undoubtedly most creditable to them. But churchmen, who have a "more excellent way," cannot, we repeat, with honesty or consistency, have anything to do with it; and hence the inappropriateness of our columns for any such announcement as that which has been forwarded to us from Paris.

* * *

The Unholy League against the Churchman.—It is truly lamentable to see a paper like that at Philadelphia called the *Banner of the Cross*—a gross profanation in its very name—taking part against *The Churchman* in league with the revilers of the Church and of Christianity. But there certainly could not have been anything more thoroughly characteristic of the disgracefulness of such an unholy alliance than the following paragraph, which we copy from last week's issue of that *Church* paper:—

> "Editorial Innocence.—The New York *Courier and Enquirer*—veteran a journal as it is—confesses that in its simplicity, until the recent arrival of a modest layman from England, who has undertaken to teach theology to the American clergy, and, by making his own paper a model, to regulate the Church press of the country—'in common with the ignorant laymen of our Church, it had imbibed the foolish idea that our clergy, although born in the United States, and without Oxford diplomas, were tolerably suited to their high mission in the Church, and capable even of instructing the general reader as editors of Church papers.' But it now sees in what darkness it had lived upon this subject, and candidly acknowledges that the English layman 'has very satisfactorily proved that the clergy engaged in editing Church papers in the United States are unsuited to their vocations, and ignorant of Church principles.'"

Now it has been well observed, that "there is often no small degree of malicious craft in fixing upon a season to give a mark of enmity and ill-will." And just so it is in this case. The attack is perfectly gratuitous. There has nothing whatever occurred on our part to provoke such a piece of venomous vituperation. The *Banner*, "out of sight," has been thoroughly "out of mind." We had the misfortune, some four or five months since, to offend its reverend editors, by calling in question, as we did most conscientiously, the propriety of men who were ordained to be Priests—who had solemnly declared themselves inwardly moved by the Holy Ghost to take upon them that specific and must holy function, and vowed that they would, with all diligence, give themselves up to the duties of that sacred office,—we had in all sincerity, we say, questioned the propriety of men so circumstanced becoming editors of newspapers; and it is evident that, to this day, they have never forgiven us. For anything more indicative of the hatred of an unforgiving temper than this outburst of malignity, it would have been difficult to have put forth. It is a tissue of malevolent misrepresentation throughout. And how deplorable it is to think, that amid the solemnities of Holy Week, men, clergymen, could be found with hearts and minds so awfully out of tune with all around them, as to be able to sit down and deliberately pen such an expression of "envy, hatred, malice, and all uncharitableness." It were unnecessary for us, we are sure, to give any serious reply to its rancorous imputations. If any "modest layman," be he from England or anywhere else, can humbly serve the cause of the Church, he will not be deterred from doing so, if his heart be in the right place, by any such pitiful taunts and envious clamours, as these. We have no fear for the issue.

> "Slander meets no regard from noble minds;
> Only the base believe, what the base only utter."

And, thank God, we of *The Churchman* have hosts of Christian minds to do with.

But there is here, we repeat, most undoubtedly, a further most striking illustration of the impropriety of men who have been solemnly set apart for so holy and heavenly a work as that of the Ministry of Christ, engaging in the angry and worldly strife of newspaper editing. "They which have once assumed the ministerial office," says the judicious Hooker, "may not think to put it off and on like a cloak, as the weather serveth, to take it, reject and resume it, as oft as themselves list; of which these latter times have yielded, as of all other kinds of iniquity and apostacy, strange examples. *But let them know which put their hands unto this plough, that once consecrated to God, they are made His peculiar inheritance forever.*" What a commentary is not this on the conduct and the position of the reverend editors of the *Banner!* But with respect to ourselves, let them be assured, we shall continue to pursue the even tenor of our way, unscared by all this unnatural league against us—encouraged and cheered, as we are, by increasing sympathy and support from all quarters of the Church, and by our own *mens sibi conscia recti.*

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* Jones, of Nayland.

NOTES AND COMMENTS.

Ecclesiastical Pronunciation.—The *Church Herald*, copying a remark we lately made on this subject, in which we said that it was "quite unecclesiastical, and not only secular, but flippant, to clip and flatten words, as is too commonly done, in our Church services," asks, "Has not our respectable contemporary been betrayed into cant? Or is he merely, under the effect of peculiar exaltation, similar to that experienced by those who spoke in an unknown tongue, prophesying, as it were, in an access of ecclesiological fury? Is there really an ecclesiastical pronunciation as distinguished from the current and contemporaneous pronunciation of the English language?" We answer this whole string of questions at once in the negative. What we insist upon is the full, clear, deliberate pronunciation of words, instead of the clipped, flattened, and flippant style that is too prevalent among us, and which is utterly irreverent and undevotional, and therefore unecclesiastical. Everything appertaining to Divine Worship must be done with due solemnity, as being offered unto God, "the High and Holy One that inhabiteth eternity." We want no conventicle twang, no "pious snuffle," as our Mississippi friend would make us believe he imagines. But we do want a reverential, in contradistinction to a mere fluent and often supercilious mode of pronouncing words of solemn address to the Throne of Grace.

Ultra-Protestantism.—Some of the so-called churchmen who range themselves under this *ism*, appear to have been much excited by the following declaration of a correspondent in the *Church Herald*: "I do object to the title 'Protestant,' and I have said, and I do say, 'it is at the best unnecessary, and I wish we were clear of it; if the Fathers seventy-one years ago had seen what we now see, they would hardly have adopted it.'" This is undoubtedly a growing wish in the Church. The term has become so perverted, as to have lost its original significancy. It is often, in fact, applied to a protesting not merely against the errors of the Church of Rome, but against the existence of any Catholic and Apostolic Church at all, and even against Christian truth itself. Besides, we must have something to distinguish us as a Church, not only as to what we renounce, but what we profess. A mere *negative* religion—and Protestant is a negative term—is little better than no religion whatever.

Reverence for the Sanctuary.—We wish we could persuade ourselves that there was any improvement in reverence for holy things and places. Levity or thoughtlessness of spirit, it may be the want of right instruction or defective comprehension, leads to numerous acts of violence toward the sanctity of God's House, acts in themselves apparently inconsequential, yet serving not only to deaden both the natural and spiritual sensibilities of the one guilty of them, but to the extent that they attract the attention of others, habituating them to a like neglect, thus breaking upon the unity of thought or purpose entertained commonly by all, are productive of irremediable mischief. He who treats lightly any of the rubrical ordinances, becomes indirectly the encourager of those who choose to be listless at the performance of the service, to cover their heads within the consecrated precincts of the temple, or lounge about its portals as though these were entrances to an Opera House. Reverence, as a sentiment that needs continual sustenance, should be the care of all; those who neglect to honour God even with appropriate conduct in His Church, which is His Sanctuary, wrong not only their own selves but extend a baleful, in its course almost imperceptible, but in its end very effectual influence on those who, seeking to worship with true devotional spirit, have associations thus wrought which no individual effort can well throw aside, and which time only serves to strengthen.

THE JEWS' PASSOVER.

Toward "the last day of the Feast," we paid a visit to the Synagogue of the *Bni Jeshurun*, of which M. J. Raphall is Rabbi. The associations to which this celebration, both by Eastern and Western Churches is linked, imparts a special interest to the forms and ceremonies of the Jewish ritual in its most ancient historical observance,—forms and ceremonies beyond which the Jew affects nothing, laying claim indeed to the protectorship and peculiar regard of God but mourning ever the departure of His glorious Spirit. The first impression received on entering this Synagogue is that of a certain unity of idea, expressed in the very architectual form of the building, seeming to be the natural development of the germ of one intense and earnest thought. Suggesting the Gothic style, it is yet greater than the Gothic idea ever was; and while regard has been paid to the absolute requisitions of the style this has been rendered in its development subordinate to the influence of the idea. This unique, predominating, all-absorbing, religious conception is emblemed not alone in the deep groined arches that, meeting each other in the centre of the roof, knit the structure as in lasting strength of purpose, but in the vast globe suspended from that point, with its branching lights, the one representing the centre of the universe, the other typical of the illumination of the Spirit in whose light the universe is bathed, and by whose presence His people are made glad. Truly, it must have been a devotional Jew who designed such an edifice; no great and leading points indeed, capable of denoting a grand architectural triumph, are indicated, but the end of the architecture has been achieved; the purpose has been expressed, and that without apparent effort; it is one with the idea of its designer, one with the purpose of its worshippers. The first and last and presiding thought in Jewish religion is here in tablets of stone—an harmonious combination, indicative of the oneness of their God and the speciality and oneness of their race. It impresses us with the conception of material indivisibility, and concentred physical power. It does no more and aims at nothing more. Fit temple this in which the scattered members of a race—who, in all their wandering, never lose their identity of character, or sameness of comprehension, and without reliance on God, but with blind devotion to an expressed will, and heeding only physical manifestations, such as the pillar of fire, emblemed in the light suffused by the grand central flames that light up this Synagogue, may worship toward the Holy Mount! Let the visitor seize, if he can, some one feature of the edifice and dissever it from the whole. This will be impossible. He will find but the expression of that one idea in which the Jews have always lived, individualizing for themselves the life of the living God. In the conception of this Synagogue, in the entire subordination of its parts to one expression, the Jews have outstripped mere pseudo-Christians. We will not characterize it by any style; the designers have been religious enough, not to be tempted by the desire of meretricious display, but to keep in view and abide by its object.

The Jew does not affect to represent God in the spirit; there will be found in his worship nothing beyond the physical manifestation—the intellectual idea—concentred in a deep desire to follow after, with the assurance that he already knows and comprehends that God. We perceive in this synagogue much suggestive of physical activity, but no design in what was exterior, whether in manner, or in performance of exercises, to elevate the spirit. As the Egyptian walking amid the gloom of his own pyramids and temples, on which he had impressed the solemnity of his own spirit, which felt God to be the permeating yet unknown essence of all created matter, so the Jew impresses his one idea on all pertaining to his faith, manifesting in his actions therein his own individuality. The significance of this synagogue to the Jew, is of sufficient force to make him think that within its precincts he is safe, that God will there protect him; organically, temperamentally, the Jew is apprehensive of threatened danger, his physical fear is easily aroused, and he will resort to any subterfuge of escape from apprehended evil, but with no lofty, spiritual idea beyond that of self: he is only strong in the spirit in which he awaits the reinstatement of his race in their temporal glory and possessions. How steadily these two opposite states may unite, and how in their connection they have served to chequer the life of the Jewish nation, to conserve the individuality, and prompt the acts they have illustrated, is sufficiently indicated in the discourse of the distinguished Rabbi on the occasion of our visit. A glance at Dr. Raphall, discovered him to be a man of strong intellectual and perceptive power. He lays claim preëminently to the individuality of his race, and is doubtless to be considered as the highest expression of the Jew. To individualise, locate, and describe whatever subject he may have in hand, is the province assigned him by his conformation. He began by making prominent the leading idea of the discourse, properly characterizing the passage of the Red Sea as the greatest manifestation of power ever made bare by the arm of God, and denouncing the conduct of those who so unwillingly followed the great leader, Moses, as slavish and cowardly. Never from Jewish Rabbi was a mightier tribute paid to a prophet, never on human uninspired lips such rebuke to a people.

The discourse of the Rabbi had all the reality of his mind. In full possession of his subject, he proved himself a practical thinker, one not habituated to receive what men affirm on any given subject by reason of that affirmation, but reaching to the source of things for thought and inspiration, localizing and individualizing events and actions. With great perceptive powers, he possesses remarkable logical acumen. He does not talk of localities as ideas, but as facts; again, he perceives facts not as mere ideas, and his logic is that derived from the source of facts. Obliterating from thought ages that had gone, he made the past as the present in regard to the ancient and now existing condition of localities, restoring these as so many landmarks for the perpetual direction of thought, and bringing those who listened to him in sight of the very roads which had been presented to the choice of the Jewish leader, stating the conditions attaching to the adoption of each separate course, and vindicating by demonstrating the wisdom, intelligence, and disinterestedness of Moses in taking that way of escape which to human intelligence and all ordinary estimate, offered only the certainty of disastrous issue. The effects attendant on the delivery effected, served to bring out to our own thoughts in bold relief, the necessity of the love of God which Moses, the Prophet and Lawgiver, had determined to make manifest amid them, they having obeyed his counsel only to satisfy their cowardly and slavish fears, and not like him depending on direct inspiration.

In respect to the worship of the Synagogue, its most prominent feature is the fraternizing state in which it is carried on. The Jewish worship is preëminently a social worship, conducted with inherent confusion and monotony, as everything socially done, or partaking largely of the democratic element, must be. In contrast with every other mode of worship, if this may be called worship, is the little attention to individual acts, of whatever character, during its performance. Each individual there executed his oral performances independently and separate as on his own behalf; the worship of none was felt to be impaired by any extraneous influences, though these might interrupt attention. While the priest is singing, the people move to and fro, pass and repass each other, go in and out as on the vestibule of some busy mart, for their only concern in what he does is the *result*. But when in this antiphonal form of worship, their own time comes, then without harmony, without thought of each other, in discordant and self-abandoned tones of unpremeditate expression, some speaking and some whispering, some singing, many violent though failing of impassioned energy, their individuality of feeling and common oneness of apprehension is disclosed; the discordancy of sound, its wild and fitful gusts, discover also the dissonance of the self-same qualities in every respect but in this common direction, with the inferior physical basis and frail bond of this casual union. One most touching and edifying scene, reflecting on those who professing to estimate the full value of religious ordinances, yet fail to inculcate proper regard for these in their offspring, was in the endeavor of a Jewish father amid all this confusion, to teach his children to read and say the responses of the synagogue. The individuality which is the portion of the Jew, which finds utterance to its expression in all the forms of his worship, was indicated in the monotone with which the Priest chanted the prayers, any variation of which would have been a departure from the low sense of unity there prevalent; and for himself chanting with such strength and power, as made these deep and solemn utterances seem to come from the very depths of his spirit, to embody his whole being, to convey in ascription of praise and power all that a mind dwelling in the gloom left by God's departed spirit could of these conceive, and in its implorations giving expression to a life's whole purpose and desire. Intensity of idea and sense of deep social interest, gave to this tone a quickening, though beyond the individual unimpressive vitality—the very time expended being such as would have exhausted the most skilled and powerful of our public baritone singers. Withal, there was a beauty and splendor in the voice, imparting the brilliancy of feeling if not its warmth to the lofty metaphysical abstraction, a beauty and splendor unvalued because contributing nothing to the low, social sentiment in which all there allowed themselves to be harmonized. Priest and people have alike lost sight of the long-sought for advancement that would result from the influence of combined sentiment and motives; they are intent in carrying out the laws of their being in a mere abstract sense, and to this sense all their devotion, without profit, and their existence without progress, tends.

The unveiling of the Ark, typical of the presence once their own, the hiding it once more as though even the type were profaned by too long a gaze, and the approach of six of the people, with their faces covered, advancing toward it to lament the absence and join in the prospect of the return of its shrined splendours, is, though a spiritless form, impressive.

The Order of the Priestly Blessing.

Priest—Make Shine.
People—May God be gracious unto us and bless us, and cause His face to shine upon us for ever.
Priest—The Lord.
Congregation—The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in beneficence and truth.
Priest—His Face.
Congregation—Turn Thou unto me, and be gracious unto me, for I am solitary and afflicted.
Priest—Unto Thee.
Congregation—Unto Thee, O Lord, do I lift my soul.
Priest—And be gracious unto thee.
Congregation—Behold as the eyes of servants look unto the hands of their masters, and the eyes of a maiden unto the hands of her mistress, so our eyes wait upon the Lord our God, until He be merciful unto us.
Priest—May He lift up.
Congregation—He shall receive a blessing from the Lord, and righteousness from the God of his salvation, and find grace and good understanding in the sight of God and man.
Priest—His Face.
Congregation—O Lord, hide not Thy face.

The mournful utterance of these supplications, the passive state of each waiting spirit in regard to the one primary and fundamental thought of a departed presence, is capable of imparting a sensation to the beholder who discerns its inmost meaning, its peculiar character and proper significance, beyond any felt by the worshippers themselves. The voice of youth and age, the sound of tones effeminate and masculine, and of accents pleasing and uncouth, were strangely blended, like the wail of a wind striking on forest trees and dying in fitful silence. It was the discord between their own faith and the true philosophy of the national life they hold. This worship, based on an illusion,—this union of social instinct, spontaneously limited by superabundance of individuality,—this predominance of the democratic element, renders the individual who represents the system and performs the work, subordinate to each fluctuating impulse and any conceived caprice. He is not free; and his office, though necessitated in its connection with the Supreme and All-Sufficient God, is but mentally apprehended, rendering his person at the mercy of the first-combined, precipitate movement of their will; and there before the symbolled Holy of Holies, in the immediate presence of the pure and holy God, the sacrificer has become himself the sacrificed. Therefore, stimulated by blind and offended sense, have they slain their prophets and their priests; the further advance these had made in the realization and comprehension of God, the mightier their endeavours to develope the principle of faith in the people and their success in demonstrating eternal verities, the more complete their individual subjection to the first prompting of the captious feeling of universal scepticism. During the continuance of the worship, every face is lighted up with its own individuality; no evidence is presented of susceptibility beyond the physical, and no reliance; for to the Priest is committed the office of sacrifice on their behalf; they themselves presume not to stand before the Lord, the King. Guarding their faith by mere physical sensibilities, leaving it at the mercy of each instinct, lifted no higher than a material aim, well did their Rabbi characterise them as slavish and cowardly.

The Jews, obedient to mere physical faculties with no assured ground of advancement, no sooner have been led to obey the prophets standing in advance of the instincts of the race, than they have slain them, instantly retrograding to their original position, with need to begin their progress anew. Their union amid themselves bearing no higher than a social aspect, necessarily partakes of a patriarchal character, and so can exist in reality only amid a few families clustered together in dissevered associations, each cluster ready in its turn to be disintegrated, so soon as some new element interfering with the social presents itself. It thus comes to pass that the Jewish system is represented by more synagogues in our city, in proportion to the number of the worshipers, than any of the diverse sects. Organized on so slender connection, how is any progress, such progress as comes from combined action, possible? Herein too, may be found the reason why the Jews cannot exist as a nation. They are a nation only in idea, an idea identified with the thought of the profits and advantages thence accruing. Nowhere shall we find greater bitterness of spirit than that existing between these Jewish denominations. There is a selfishness in regard to their religious worship that will not admit a common union to extend beyond a few families. If we had as Christians, our minds disposed in like manner to social and physical worship—if the qualities this worship inculcated were predominant in our physical organization, we should attain to the self-same worship and the self-same isolation as the Jews, excepting indeed under despotic sway, such as now exists in the Roman Catholic Church. We should have no other bond than that provided by the baser passions and appetites, and without higher object of attainment than our own gratification, and without comprehension of any nobler teaching than that pertaining to our individual benefit, would be without the means or hope of progress. There is yet this difference, as it is, in respective practice. The Jew fully carries out his pretentions, worshipping as he comprehends the character of worship, and fulfilling every tittle of its supposed requisition, while with Christians there is a vast deal of deception in their worship. The Jew does not pretend to have the spirit; Christian sects professing to possess it will run to the extremes of inconsistency. With all the defective comprehension of the Jews, with all their distinctiveness, their exclusiveness—qualities hereditarily transmitted, there cannot yet be doubted the grand spiritual object to be accomplished by this people, of whom, according to the flesh, the Redeemer of mankind was born. When their consciences are sanctified, their fears aroused, their very humanity interested, a humanity that in its neighbour comprehends the world, when the higher love of God Himself pervades their minds, and all their physical faculties are made subservient to the fulfilment of His will and increase of His glory, then will be supplied the one remaining condition of progress, then will the Jew reappear in the van of nations, and the restoration to the world of this new and vivifying element, be, in respect to their own regeneration and the exaltation of the human race, as "*life from the dead.*"

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LITERATURE.

Hawkstone: a Tale of and for England in 184–. Two Volumes in one. New York: Stanford & Swords.

It were unnecessary, at this time of day, to review *Hawkstone*. A work so well known, to Churchmen at least, and so highly appreciated, can now need neither our criticism nor our commendation. Few works of fiction have been read with greater interest, and none with more profit, than it has been. Its reputed author—only guessed at, for some time, but now well understood—is one whose high character, as a scholar and a divine, might well invest such a work with peculiar and valuable attributes, as undoubtedly it has done. There is this about it, which but few works of the kind can lay claim to—that while it abounds with highest principles of true Churchmanship, and is therefore most edifying, it yet is so full of exciting interest as to be exceedingly entertaining. It thus engages the attention of those who care not for the Church when they take it up to peruse, but who rise from its perusal instructed and interested in the Church. The author has thus effected the *utile dulci;* which, in such a case, is undoubtedly the highest praise.

This American edition is edited by one of our Bishops; so that it comes recommended to Churchmen on high authority. No author's name, very properly, is appended; because there is yet no permission to give it. But, knowing the author as we do, we quite agree with the Right Rev. Prelate, that "could the author be named, his name would be an abundantly sufficient warrant that the principles of the English Church would be as plainly and unequivocally stated, in contra-distinction to those opposite aspects of religionism, between which the path of her vocation lies, as they are thoroughly comprehended and honestly held."

But we humbly think the editor of this edition is wrong when he states, in his Preface, that the "*social* considerations," at any rate, "advanced in these pages, or the remedies proposed for the cure of social evils" cannot, "in all cases, perhaps not in any, have any direct and immediate bearing upon us in the United States." Our own observation of the social evils of *both* countries tells us that they certainly have such a bearing upon us in the United States. He admits, it is true, that "many general principles and views are advanced of the highest practical utility." He goes further still, in fact, in his recognition of their practical utility even here, when he says that, "both here and there, one of the great problems, let us say the greatest of the day, is to regulate and adjust the relations of the rich and poor. An infidel political economy," he adds, "has, one hopes, ceased to endeavour after a state of things which shall make untrue the declaration of the Almighty, that 'the poor shall never cease out of the land,' and the words of our Lord, 'the poor ye have always with you.' And a better sentiment now strives to adjust those relations, which must endure as long as the world shall last." Here, then, is a matter which both countries have in common; and for this very reason, that human nature, human depravity is the same in both. And as the evil is the same, so is the remedy, in both countries. And hence the value of such a work as this, here as well as there. He takes, therefore, the right view, and that which confirms our statement, when he says, that "it is only the Church of God with her doctrine of the brotherhood of Christ's one Body, with her schemes of systematic charity and devoted labour, that can reach the evil, which is so ripe in modern society—the evil arising from these ill-adjusted relations of the rich and the poor. She only can stand, as it were, between these two great bodies, and make them really, truly, heartily one. Pointing out to each their respective positions, their relative duties, and their mutual dependencies; and wreathing the otherwise barren rock of a mere equality of political privileges, with the kindly offices, the graceful ministries, the holy interchanges of benevolent care upon the one side, and honest gratitude upon the other. It is only when the rich meet the poor upon the sacred level of Christian brotherhood, that the poor are safe, if not from oppression, at least from cold neglect. It is only when the prayers and blessings of the poor gird and surround the rich, that they are safe from lawless violence and aggression. Neither are safe from the other, neither are filling their appointed places, till the noble sentiment of the heathen poet,

> homo sum,
> Nihil humani a me alienum puto,

is exchanged in the mouths of both, for the sublimer truth, 'we all are members one of another'."

These are sentiments of universal application. They belong exclusively to no clime in particular. They belong to that Church which is, in all its characteristics, universal. Grateful is it to see them thus expressed by a Prelate of our own branch of the same Church Catholic. He adds a further expression—one we quoted last week—in which occurs the striking passage, though not more striking than true, that "so long as there are churches over whose portals it would be but solemn mockery to write the glorious words of Christ, 'To the poor the Gospel is preached,'—so long the problem remains unsolved, and the Church's duty is undone."

A work of fiction, then, which brings out such considerations as these, must be a work of no ordinary character. And such is *Hawkstone*. It deserves to be studied by the Christian Philanthropist—especially has it claims on the attention of the Philanthropic Churchman; as what true, honest-hearted, earnest-minded Churchman, indeed, can be otherwise than philanthropic. This new edition of *Hawkstone* is a very superior one. The two volumes are in one, making a truly noble volume, which is beautifully printed and got up.

A Treatise on the Lord's Supper, Designed as a Guide and Companion to the Holy Communion. By the Rev. E. Bickersteth, Rector of Watton, Herts. New York: Stanford & Swords.

We are sorry to see this English work on the Holy Eucharist republished under anything like Church auspices here. Its author, the late Mr. Bickersteth, was a Churchman in name, and a minister in the English Church, but he belonged to that Calvinistic school in which there is no due appreciation of the Holy Sacraments of the Church; and it is evident that he only regarded this one of which he treats as a commemorative rite, not as one of those "two only as generally necessary to salvation," and which the Prayer Book describes as "the most comfortable Sacrament of the Body and Blood of Christ;" which Body and Blood, we are taught to believe, and must believe if we partake of it aright, are "verily and indeed taken and received by the faithful in the Lord's Supper,"—yea, that its benefits are "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine." Mr. Bickersteth appeared to be almost oblivious of this its great end and aim. He talks of *benefits*, indeed; but they are not such benefits, neither are they so communicated, as the Church teaches. He speaks of it as merely and coldly a *duty*,—a duty to which "our Lord calls His people," and in the performance of which, as in the keeping of all God's statutes, there is doubtless great reward, "While He calls us to remember Him," he says, "to show forth His death, and to manifest our expectation of His coming again; in the faithful discharge of *this duty*, our souls obtain *the most important benefits*." This is not the teaching of the Church. It is not the teaching of Christ Himself. Our Lord says nothing of mere duty. His words are, "Except ye eat My Flesh and drink My Blood, ye have no life in you." And how is this to be done, but by the Holy Sacrament of His Body and Blood? Mr. Bickersteth's idea of this Holy Communion is, it is true, that of some sort of *converse*. "A blessed intercourse with Christ, as of one friend with another, and an exchange of the endearing pledges of mutual love, are what this sacrament is greatly calculated to promote. What Christian has not found, that as the eyes of the disciples at Emmaus were opened, our Lord making himself known to them *in the breaking of bread;* so sometimes now at His table, He manifests Himself to His people, and they too are ready to say to each other, *Did not our hearts burn within us while He talked with us by the way?*" He quotes our Saviour's words, "I will drink no more of the fruit of the vine, until I drink it new in the Kingdom of God,"—observing that "as the passage is connected with the Lord's Supper, it seems to include a blessed promise of a peculiar communion with His people in their due observance of that institution,"—adding, that "in this view of the Lord's Supper, we have here not only communion with our Christian brethren, but have the highest and most delightful communion with our Saviour, in that spiritual kingdom which He has established on earth, as well as the happy prospects of being ever with Him in the heavenly kingdom." But still this is not the Church's whole idea of the Sacrament. In another place, he thus describes it—"The Lord's Supper is a solemn ordinance, designed for a perpetual exhibition and commemoration of the atoning sacrifice of the death of Christ. It is a representation to the outward senses of this great truth, that the only Son of God became man, and died for our sins. It teaches us by signs and emblems, those doctrines which the preaching of the gospel brings before us expressly in words. Herein Christ offers Himself to us with all His benefits, and we receive Him by faith. Its great design is to represent, or place before us, to commemorate, and to show forth the death of Christ as a sacrifice for sin, and to declare our expectation of His coming again." Thus, we repeat, is the nature and the design of this Holy Sacrament quite misstated. It is *the author's idea of it*, and that of his Calvinistic school; *but certainly not the Church's*, now or at any time. He virtually confesses this, indeed, in the preface to the work, as the following extract will show:—

> The author, while he has gladly availed himself of the help afforded by the Treatises of others, has endeavoured to take the Scriptures as his only sure guide. He has had occasion to see, that the nature of this ordinance has been much mistaken from a neglect of that guide. In extracting passages from old authors, he has taken the liberty here and there of altering a word, or the construction of a sentence, to adapt it to more modern usage. Where he has varied the idea, he has generally noticed the passage as taken from others, by inverted commas, without quoting the authority; thus making himself responsible for the sentiment expressed. The writer has seldom quoted the opinions of the *Christian Fathers on the Sacrament, being convinced that the Holy Scriptures are the only and the sufficient rule of faith to the Church.*

So that he recognized no teaching but that of his own mind—we had almost said of his own conceit, under the indoctrination of the heterodox school to which he belonged. And the reason why he "has seldom quoted the opinion of the Christian Fathers"—who were, some of them, taught either by the Apostles themselves or their immediate disciples—is simply because they condemn his views outright. Surely, then, such a work on so all-important a subject as the Holy Eucharist, can never be a safe "guide and companion" for such as we would wish to see sincere and earnest-minded Churchmen.

Jerusalem and its Vicinity. By W. H. Odenheimer, A. M. Philadelphia: E. H. Butler & Co. New York: Stanford & Swords.

This is a series of Familiar Lectures, by the much respected Rector of St. Peters' Church, Philadelphia, on the sacred localities connected with the Week before the Resurrection. We only regret that it did not come into our hands in time to enable us to notice it before that week arrived; for it is admirably adapted to the solemn season through which we have just passed. Still, it is a work which can never be out of date. It relates to scenes and to subjects of never-dying interest. The reverend author's object is, "to convey, in a systematic form, appropriate spiritual instruction as well as topographical information; and to connect his references to

> 'Storied scenes, and haunts of sacred lore'

with those devout reflections from which they ought not to be divorced". Such is the brief outline given of its plan in the author's Introductory Note. And it is added, that "The intermingling of observations derived from a traveller's journal, and of thoughts suggested by a personal visit to the Holy Land, was incident to the plan of these lectures, and will not interfere, it is hoped, with the worthier sentiments with which they have been interwoven, and which should fill the heart of every one who visits, or listens to a pilgrim's story concerning the land

> 'Whose palmy shore
> The silver Jordan laves'."

There are thus two objects accomplished. We have all the deep interest appertaining to such a visit by one so eminently qualified to turn it to good account; and all the pious application of its details to the instruction and edification of all who peruse it.

The Saint's Everlasting Rest. By Richard Baxter. *Accurately collated with the various editions published in the Author's Life-time, with a Life of the Author, an Introductory Essay and Original Notes, beside accurate translations of all the Latin Notes contained in former editions.* By the Rev. John Johnston Carruthers. With a fine Portrait. New York: Robert Carter & Brothers. 1855.

It is a remarkable fact in the history of Baxter's authorship, that the *Saint's Everlasting Rest* was the first book he ever wrote. This grand and efficient survey of what remaineth for the people of God undertaken, he was yet to be known as the first controversialist of a certain class of his age, and the most famous of nonconformists. In that after sphere of action, the personal sacrifices he was known to have made, even to the refusal of the Bishopric of Hereford, gave an influence to his writings beyond what resulted from the vigour of their diction, the subtlety of their arguments, such conformity to Scripture as was sought to establish, or from the learning by which each several position was maintained. And though it must ever be a source of lament that his mighty intellectual powers were arrayed against the outward evidences of that Catholic unity which itself conserves the first resultant active principle of the Apostolic faith, it will ever be cause of satisfaction, that before leaving the bosom of the Church, which had nurtured him, he left to her children this perpetual gift; that before yielding his spirit to what we must regard as profitless, though brilliant abstractions and puritanical predilections, he had ascended in their view, the "dreadful mount," and with eagle ken, and bold but not unwise or unconsidered daring, disclosed "the rest that remaineth." His early tutelage, unfortunate in inducing certain associations of thought implanted with ineradicable power, such as induced him in their full development to overlook the ordained advantages of outward unity in the Church, was yet auspicious in the direction it imparted to his pursuits so far as the volume on hand is concerned: the many misgivings that at times he harboured, the disposition to be satisfied with no result not obtained by individual investigation—self reliance on a judgment of undoubtedly rare culture, but which in the end misled him—made him that unrivalled Scripture scholar of his school that he was, and renders the *Saint's Everlasting Rest*, in certain points of view, a text book for the Christian who would survey the deed of his inheritance. The pupil of the chaplain to the Council at Ludlow Castle, the visitor at the Royal Court of Whitehall, where he is introduced to the master of the Revels, and receives virtually a passport to secular advancement if so disposed, the accepted candidate for ecclesiastical preferment, could not altogether have been unwanting in his knowledge of men. This, indeed, is sufficiently indicated on the pages of the present work, the editor remarking that it is impossible to read these without admiring the keenness with which the practiced eye of Baxter detects the subterfuges to which his readers might resort. In no other production of his pen, it is added, does he more fully exhibit his extensive knowledge of the human heart.

> The polemical works of Baxter must ever possess an interest to such as wish to become familiarly acquainted with an important period in the ecclesiastical history of England; but by the Church of Christ, his devotional and practical works must ever be regarded as the most valuable legacy which his sanctified genius has bequeathed. It is marvellous that amidst such constant vicissitudes of outward circumstances as marked the greater portion of his life, such diversified and multitudinous engagements as necessarily pressed on his attention, and such exposure to the usually baneful influence of intercourse and collision with worldly men, he should have maintained such a spirit of pure and elevated piety.

To one portion of the *Saint's Everlasting Rest*, exception is made:

> In some respects, indeed, it is to be regretted that a discussion on the evidences of inspiration should have been inserted in a work intended mainly for the use of those who least needed such means of confirmation, and on such a subject. Strong and impregnable as are those positions which, by virtue of the external evidences, the advocate of inspiration may occupy; and stronger still as are the arguments derived from the internal structure and spirit of the sacred page, there is another species of evidence which, so far as the Christian's personal conviction and comfort are concerned, is more efficient and far more easily available. It is that which is supplied by his own experience of the moral power and virtue of the word of God when brought, by the agency of the Holy Spirit, to bear on the conscience and the heart. That which in its doctrines, and discoveries, and its spirit, as also in the prospects it unfolds, so wondrously confirms the anxious inquiries of the awakened mind, and meets so completely all the exigencies of his spiritual nature and his immortal destiny, must be divine in its origin.

Its grand leading practical result is thus expressed:

> The affectionate and faithful earnestness with which the author urges upon Christians the duty of caring for the souls of others, and especially of such as are related to them by the ties of nature, and placed by providence within the sphere of their influence, is well fitted to excite the most zealous of their number to redoubled activity in this "work of faith and labour of love." Nowhere, in the whole compass of uninspired theology, shall we find the relative responsibilities of the Christian life pressed home upon the conscience with such pungency and power. Obdurate, indeed, must be that heart, and seared as with a hot iron that conscience on which these solemn admonitions produce no beneficial impression; and those who, after perusing this portion of the work, can look with apathy and insensibility on the spiritual condition of their kinsmen according to the flesh, have much need to inquire whether they can legitimately entertain, for themselves, the hope of immortality. The authorized hope of heaven cannot exist apart from that obedience to the Saviour, and that love of souls, while they dictate the intercessory prayer, will prompt to the employment of the means which God has ordained for their salvation.

This aim accomplished, all that disturbs the soul and interrupts communion with heaven dealt with, entangling errors cast off, nobler purposes inspired, and the region of calmer thought attained:

> The author has reached the point which he had originally in view, and to which all that went before had been subservient. He has arrived, as it were, at the borders of the promised land, where he summons the redeemed to the top of Pisgah, to survey their heavenly inheritance. At this stage of his meditations, the reader should be, as little as possible, distracted by aught extraneous or merely adventitious to the main subject presented to his mind. And *what* a subject is here! There the pilgrim reposes after his long journey through the weary and waste howling wilderness. There the good soldier of Jesus Christ has exchanged the helmet of salvation for the crown of glory, the sword of the Spirit for the palm of victory. There the processes of discipline so diversified, so multifarious, to which the children of God were here subjected, have all terminated in one grand result,—the perfection of their moral character, their complete conformity to God, the unbroken reflection from every mind of the image of their Lord. Every sigh is now hushed into perpetual silence, every tear is wiped away. every danger escaped, every difficulty overcome, every fear disappointed, every expectation realized. Now, nothing is seen but excellence, nothing heard but harmony, nothing felt but joy. The year of the redeemed is come. The Redeemer sees of the travail of his soul and is satisfied. Ministering spirits having conducted the "Saints" to their "Rest," resign their charge and resume their former posture of attendance on the King of Zion. Now they who sowed in tears, reap in joy. The believing parent, the faithful pastor, the laborious missionary, exulting in the triumphs of that grace of which they were the instruments, behold the objects of their tender solicitude enshrined amidst the glories of the New Jerusalem. Nothing remains to be desired, nothing to be lamented, nothing to be feared. "That which is perfect is come,"—perfect knowledge, perfect purity, and perfect peace.

We agree with the opinion of the editor, who has added to the volume the result of much research, that few but those who, by the renovation of their minds have acquired a relish for such meditations as the book comprises, will, unless under the pressure of strong convictions, spontaneously resort to its impressive pages; nor should we as Churchmen say that they ought, since, in the estimation of the Church, it can never be a safe guide to the great body of those who are brought up in its distinctive principles.

The Novelty and Nullity of the Papal Dogma of the Immaculate Conception. A Sermon, &c. By A. Cleveland Coxe. Baltimore: Waters.

This is one of the ablest refutations for the popular mind that we have met with of the new-fangled Roman dogma of the so-called "Immaculate Conception." Mr. Coxe handles his subject in a masterly manner, carrying conviction irresistibly as he draws the reader along in its searching examination. One practical view of the case, given in a note, thus undermines and upsets the whole foundation on which the dogma rests:

> 1. Every Roman Catholic swears and professes, in the Creed of Pope Pius the Fourth as follows: "neither will I ever take and interpret them (i. e. the Scriptures,) otherwise than according to *the unanimous consent of the Fathers*."
> 2. Now the Fathers are *unanimous* as to the fact that no one, but Christ, ever escaped the taint of original sin. So testifies St. Bernard.
> 3. Therefore, every Roman Catholic must choose between Pius the Fourth, and Pius the Ninth. One of them is a heretic.

This is indisputable. The discourse will well repay perusal.

Grace Lee. By Julia Kavanagh.—New York: D. Appleton & Co.

Miss Kavanagh was not unknown before, in this country, as a successful writer of fiction. Her "Daisy Burns", "Nathalie", "Madeleine", and "Women of Christianity", had all been already republished here; and sure we are, that her popularity will be in no wise diminished, but on the contrary augmented, by the publication of her "Grace Lee." It is a charming tale—so full of what is natural, and graceful, and true, that it takes hold of the mind with all the force of reality. A vivid interest pervades it, too, by reason of the artistic skill with which her narrative is constructed. Her scenes are graphically drawn, and admirably coloured. There is a clearness of conception, and a force of delineation, in her style, that must strike the most ordinary reader with irresistible effect; while it is characterized—as are all her works—by a depth of thought, and a soundness of moral reflection, which combine to enhance alike the interest and the worth of her narrative. There can be no doubt that "Grace Lee" will become an universal favourite.

Signs of the Times: or, the Present, Past, and Future. By the Rev. John Cumming, D.D., F.R.S.E. Philadelphia: Lindsay & Blakiston. New York: Stanford & Swords.

The works of Dr. Cumming are deservedly in high repute among the Presbyterians, to whom he belongs; but for that very reason, as religious teaching, they can never be suitable for Churchmen. He is a Minister in "a religious community following some particular master, instead of adhering to the teaching of the Church Catholic and Apostolic." And where he disagrees with that master—as sometimes perhaps he does—he takes a course which is right in his own eyes. In an intellectual point of view, this, and probably all his works, will be found ingenious, and often impressive; but Churchmen can never consistently adopt their teaching.

Life of Luther, with Special Reference to its Earlier Periods, and the Opening Scenes of the Reformation. By Robert Sears. New York: American Sunday School Union.

This life of Luther is founded on new investigations. The elaborate historical essays that of late have abounded, have all been made available, and to these, with the letters of Luther edited by De Wette, and of Melancthon's by Bretschneider, have to be added the results of a personal visit by the present editor on the historic sites of Luther's labours, in which he had the opportunity of consulting the records of old towns and cities, and in fact of availing himself of all the knowledge possible to be acquired. Historical taste and a critical mind have essentially aided him: "Luther appears in his own dress"; his own permitted utterances and actions do away with the necessity of any "separate portraiture." A good likeness and a useful map complete this efficient summary.

The Rich Kinsman. The History of Ruth the Moabitess. By Stephen H. Tyng, D.D. New York: R. Carter & Brothers.

The reverend author of this little work presents it, he tells us, "in the hope that it will be found adapted to enlighten the minds of the young in some of the great subjects of Scriptural Instruction. It comprises," he adds, "a course of lectures delivered to the youth of his congregation on the afternoons of the Lord's Day. Several such courses, upon various biographies of the Scripture, and upon other portions of Scripture, applicable as useful illustrations of Christian truth and Christian duty, he has also given to his youthful hearers. It has been the great object of all these to engage and interest the minds of the young in the study of the Holy Scriptures." Now this is all very well, as far as it goes. But the young—young Churchmen especially—want something more than this. They want distinctive, positive, practical teaching in the principles of their Church. No general "illustrations of Christian truth" will do. It has over and over again been tried, and has failed. And hence it is that we hear on all hands the difficulty there is in managing young people—their want of respect for their elders and superiors—their want of reverence for holy things and places—their lamentable ignorance of their Church system—their want of earnestness, if not of sincerity, in religion altogether. Not that we would by any means discourage the study of the Holy Scriptures—not that we would disparage their interest for the youthful mind. But that mind must be duly cultivated for studying them with profit. The Scriptures must be interpreted to the young, as well as read. This is the great point. The witness of the Church must be adduced therein—her teaching must be made manifest. And it is in this respect where the work before us so wofully fails.

The *Bibliotheca Sacra and American Biblical Repository* for April contains the usual variety of sacred subjects, —including papers on the Doctrine of Divine Inspiration, the Site of Capernaum, the Narrative of the Creation in Genesis, and the Seven Angels of the Seven Apocalyptic Churches. There are also articles on subjects of secular interest, and various items of theological and literary intelligence.

Brownson's Quarterly Review for April opens with an article on Romanism in America, which it is sought to be shown is in a most growing, thriving state; while of its great antagonist it says—"Protestantism, speaking in general terms, is dead!" What can one make of such a writer as this? There are some other articles in the number that are not quite so rabid.

The American Medical Gazette and Journal of Health, New Series, is carrying out its object very ably.

The Methodist Quarterly Review for April handles several of the religious and social questions of the day with much ability, according to its views. *Inter alia* it exposes with much force, the fallacious claims of the new Roman Dogma to be an article of the Christian Faith.

The North American Review for April has half a score of ably-written papers, mostly on matters of substantial public concern—as for instance, The French Revolution of 1848, The Arctic Search, French Calvinists in North America, The Causes of the American Revolution, and the like. It is a number full of valuable reading.

Littell's Living Age (No. 588) gives an attractive batch of articles on all sorts of subjects of literary and popular interest.

Caribs of British Guiana.—A few scattered remnants of the Caribs are still found in British Guiana. A warm friend has been raised up to them in the Rev. William Austin, Rector of St. John's, Essequibo: who has been labouring for more than twenty-five years among planters and plantation people, numbering 7,000, and scattered over a parish thirty miles long and hundreds of miles deep. This servant of Christ has sought out the Caribs with such zeal and success as to have brought together 230 to form a congregation. On the Saturday the Indians assemble from their hunting grounds—tarry on the Sunday on premises, where they have erected convenient lodges, and receive Christian instruction from him. The Lord has so blessed Mr. Austin's labours, that 50 Caribs are communicants. His daughters share their father's zeal. They have learnt the Caribbee language, and have under them a boarding school of 30 girls, several being orphans. These are maintained in food by the Christian Caribs.

Our principles are the springs of our actions, our actions the springs of our happiness and misery. Too much care, therefore, cannot be employed in forming our principles.

For The Churchman.

REMARKS

On a Sermon of the Rev. John M. Forbes, on the Immaculate Conception of the Virgin Mary.

This Sermon, as appears by the title page, was preached in St. Peter's Church, Barclay street, on the 14th of January last. The previous career of the author might excite some little curiosity to know its contents; and some astonishment may be natural on following the author's line of argument, and the nature of the authorities which he adduces in its support.

The most *convincing* argument to a Romanist is, doubtless, to be found on the 11th page:

"Now that the decree has been promulgated declaring it a dogma of the faith, all controversy ceases, all doubt is removed, all questions are dissolved. '*Causa finita est.*' 'Peter has spoken by Pius IX. Henceforth but one sentiment and one language will prevail throughout the Catholic world. Let us hear the decree:'—'It is a dogma of the faith, that the most Blessed Virgin Mary, from the first instant of her conception by a singular privilege and grace of God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved perfectly free from all stain of original sin.' Such is the solemn definition of the Supreme Pontiff, and its terms are too plain to be misunderstood."

Now this is certainly a plain and direct announcement to those who believe the supremacy and infallibility of the Pope. The Pope *says so, you must believ it!* It was quite unnecessary, therefore, to add two o three pages of assertion and declamation to show that this privilege of St. Mary was *most fitting and proper*, and *most in harmony and analogy with all God's dealings with our race.* There might be a difference of opinion even among the faithful, as to the force and conclusiveness of the preacher's arguments, while of course there could be none as to the authority of St. Peter speaking by the mouth of Pius IX.

And we may here remark how much the present Church of Rome has improved in boldness and wisdom. In the early ages of the Church, when doctrines of the faith had to be settled, *General Councils* were convened, such as those of Nice, Constantinople, Ephesus, and Chalcedon, and their decrees were sometimes not very palatable to the Roman Bishop. Even so late as the Sixteenth century, when the system of Rome was *pretty well* developed, it took the Council of Trent some sixteen or seventeen years to get ecclesiastical affairs into a satisfactory condition, and, "it is said," that very unpleasant discussions ensued on some of the controverted dogmas. What a pity that Pius III., or Paul IV., did not settle them by a bold assertion—*It is a dogma, &c.*—of his own mere motion and sure knowledge, as Pius IX. has done. Here we have an illustration of the doctrine of development with a vengeance.

But the reverend preacher, in an unlucky hour, ventured to sport a little learning—and then to print it: "The Immaculate Conception, *as a pious belief, has prevailed in the Church in all ages.* The few who have doubted or controverted it, bear no proportion to the great body of the faithful who have received it. The records of the Church from the first age to the present show this."—p. 14. He then proceeds with his proofs, which are—

1. *Early Liturgies and festivals.*
2. *The testimonies of the Fathers of the Church.*

Time will permit me to examine what he says under the *first* of these heads only; reserving the *second* for another communication.

1. "Take for example the early Liturgies, reaching back in their antiquity to Apostolic times, and which, next to the Sacred Scriptures, possess a claim upon our veneration and study; in these the terms '*immaculate*,' '*most holy*,' '*ever virgin*,' are freely applied to Mary. I refer particularly to the Liturgies of St. James, St. Mark, St. Basil, and St. Chrysostom."—p. 14.

Now let us grant all this, and where is the proof of *The Immaculate Conception.* The words *Immaculate (achrantos)* and '*ever virgin*' relate to the conception and birth of our Lord as explained in the quotation from Bishop Pearson, which will be presently adduced; and are equivalent to the phraseology of our Collect for Christmas Day, "and as at this time to be born of a *pure virgin*." The term *most holy (panagia)* is much later than "*Apostolic* times." And it is to be observed that although these Liturgies are in certain points undoubtedly ancient, they are in others as undoubtedly modern. They have been altered, added to, interpolated in a long course of ages, and it is a very nice matter to distinguish what is ancient and what is not. Let us look at the extract from the Liturgy of St. Chrysostom, which Mr. Forbes* give thus: "It is indeed meet to call thee blessed, who art the mother of God, most highly blessed for ever beyond exception, more honourable than the cherubim, and more glorious than the seraphim, who by an Immaculate Conception didst bear the Word of God. We magnify thee, Mother of God."

Without stopping to criticise the translation, let us observe that the above passage is a *response by the choir*, on the mention of the name of the Blessed Virgin in the prayer of commemoration. But as to the integrity and authenticity of the text of this Liturgy, there is great difficulty.

The learned ritualist, Goar (*Euchologium* 1730, p. 70), observes that he found so great a diversity in Editions and MSS. on a diligent collation, that he could not find which was the best to be adopted as the standard of reference and comparison. He at length determined to take for his examplar that most frequently used by the Greeks in the celebration of the Eucharist; and discovered that with a few variations it was the same with the one most approved at Rome, and printed there for distribution in other countries. This was certainly a happy coincidence.

He remarks in a note to this *response*, that "it is not found in the recent Venetian copies," and in a copy of the *Euchologium* printed at Venice 1839, I find it entirely omitted.

Montfaucon, the renowned editor of the works of St. Chrysostom, says, in his dissertation on the Liturgy (vol. 13, p. 224, Paris edition, 1839), that he gives it as it was *long after* the age of St. Chrysostom; that it has many marks of a *very late period*, and exhibits scarcely any of those features which he mentions in various places of his writings as belonging to the Liturgy of his own time. He gives the *response* as follows—"It is meet to call thee blessed, the Mother of God" (Theotokon), and omits all the rest.

Thus, then, if the passage had any thing in support of the new dogma, which it has not, Mr. Forbes would have considerable trouble in proving that it was the genuine production of St. Chrysostom, and he was three hundred years and more *after the Apostolic times.*

2. We now come to the "festivals in honour of the Conception of Mary:"

"These date from a very early day, how early it seems now almost impossible to determine, but probably the second age of the Church. It is asserted that the Egyptians were the first to celebrate the feast, and that they received it from the evangelist St. Mark, in confirmation of which we are told that the Syriac New Testament, which was certainly derived from a Greek original, and dates as early as the Second century, has as a title to a portion of St. Luke's Gospel, the words prefixed 'For the Conception of the Mother of God.'"—p. 15.

The *Peshito* Syriac version is an excellent one, and undoubtedly very ancient, *but* the titles prefixed to various portions prove nothing at all, being added from time to time with the institution of new festivals. The age of the MSS. in which they occur, must be first ascertained, before any thing can be inferred as to the antiquity of the festivals mentioned. One might as well argue that our division into chapters was known to the ancient Jews, because he finds them in the modern editions of the Hebrew text. Moreover, I have looked carefully through the Syriac version of St. Luke's Gospel contained in the London Polyglott, and find no heading of the kind. It is not obvious what the Egyptian Church had to do with the Syriac Version.

3. "The Ethiopic Abyssinian Church likewise is said, in the same age, to have had the same festival, and in the Liturgy used by them to have employed the words in a prayer to the Virgin 'O truly Immaculate Queen;" and again at the elevation of the Host in the

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* The reverend gentleman received the degree of D.D from his Alma Mater (Columbia College) some years since; but as he has seen fit to drop it, I of course do the same.

mass, "This is the body which He took from our Lady the Immaculate Virgin Mary.'"—p. 15.

I suppose here the proof is the word *Immaculate*, which has already been explained under the head of the Greek Liturgies as meaning *pure* or *undefiled* as to her virginity. It is certainly remarkable that the Abyssinians should have had a Liturgy in the Second century, when, "it is said," they were converted to Christianity by Frumentius in the *Fourth*. It is still more wonderful that they should then have practiced the *Elevation of the Host*, which, according to Roman Ritualists, had its origin about the middle of the Eleventh century!

4. "From the East the celebration of this festival was introduced, according to Pope Benedict XIV., into England, and from thence into France, and other parts of the Western world."—p. 15.

Migne (*Origines de La Liturgie*, Paris, 1844) says that a festival was of ancient date in the Eastern Church under the title of the *Conception of St. Anne*, which title does not please him. The Emperor Manuel Comnenus established the legal celebration of the Conception of St. Mary in the Twelfth century—no remote date certainly. About the same time (1140) it was introduced into the Church of Lyons, and denounced by St. Bernard as a novelty; as we shall see when we come to speak of him. Migne says it was celebrated at Naples a long time before this, but adduces no proof. Sextus IV. established the festival in the Roman Church in 1466. Clement XI. (1700) rendered it obligatory in the whole Church. Gregory XVI. prefixed the title of *Immaculate* in 1838—*rather a recent date.*

5. The preacher proceeds:—

"As a curious circumstance, it may be stated that the Anglican Church, after its separation from the rest of the Catholic world, having, in its first liturgies, omitted the Festival of the Conception of the Blessed Virgin Mary, restored it in its later prayer books, and there it stands now in the Calendar, marked for the 8th day of December; and, if it have any meaning, would seem to imply a belief in the Immaculate Conception, since it can hardly be supposed that any religious body would institute or preserve a festival in commemoration of any event that was not, in itself, perfectly holy."—p. 16.

A very *curious* statement indeed, considering who makes it. Wheatley, a well known writer on the Prayer Book, tells us that this festival was introduced into the English Church by Anselm, Archbishop of Canterbury, in the reign of William the Conqueror. The date is not given, but it must have been toward the close of the eleventh century. In the first and second books of Edward VI. not only were the superstitious services swept away appertaining to this and other festivals, but they were also stricken out of the *Calendar*. With the temporary triumph of Popery under Mary they were restored. On the accession of Elizabeth and the final establishment of the Reformation in the Anglican Church, the names of the Conception and other Popish feasts were retained in the Calendar, as Wheatley explains, for *civil* reasons; because courts of justice were held on those days, or wakes and fairs in certain places, leases and deeds dated on them, and the like. A list, however, of the feast days *to be observed* (some thirty in number beside Sundays) was also prefixed to the Prayer Book, and special services provided, and among these the *Conception* does not occur. Now Mr. Forbes is well acquainted with these facts, and cannot, therefore, be acquitted of gross and wilful misrepresentation.

6. Bad as this is, there is worse yet to come:

"The language, moreover, of one of her greatest divines would seem to countenance this idea. I refer to the celebrated Dr. Pearson, Bishop of Norwich, who, in his work on the Creed, which is still, I believe, generally adopted as a text book in her theological seminaries, uses this language, 'We believe the Mother of our Lord to have been, not only before and after His nativity, but also for ever the most Immaculate and Blessed Virgin.'"—p. 16.

Had this come from one who had never seen Bishop Pearson's book, and was unacquainted with its contents, it might have been set down to pure ignorance. But Mr. Forbes *studied* Pearson when a student in the Theological Seminary in this city, and understands his meaning perfectly. And the sentence immediately following the one quoted shuts out any idea such as that asserted (or rather *insinuated*) in the sermon:

"For although it may be thought sufficient as to the mystery of the incarnation, that when our Saviour was conceived and born, his mother was a virgin; though whatsoever should have followed after, could have no reflective operation upon the first fruit of her womb; though there be no further mention in the Creed than that He was *born of the Virgin Mary;* yet the peculiar eminency and unparalleled privilege of that mother, the special honour and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest who overshadowed her, the singular goodness and piety of Joseph, to whom she was espoused, have persuaded the Church of God in all ages to believe that she still continued in the same virginity, and therefore is to be acknowledged the *Ever Virgin Mary.*" (*Dobson's* edition, p. 263.) And Mr. Forbes knew perfectly well that there is not a word in the whole work of the Bishop of Chester which countenances the idea of the new dogma as defined by the present Pope. I leave it to my readers to consider what name such conduct deserves.

It must be apparent, I think, to every candid mind, that thus far our author has been singularly unfortunate in his alleged proofs. There are richer exhibitions yet to come.

W. W.

New York, March 23, 1855.

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For further particulars see Circulars at Messrs. Stanford & Swords, 637 Broadway, S. H. Foster, 41 Broad street, or address T. B. Harrington, Westchester, New York, stating time and place for a personal interview.

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EPISCOPAL ACADEMY OF CONNECTICUT.—Summer Term begins April 26. A limited number of pupils is received into the family of the Principal, at Sixty-five dollars per Session of fourteen weeks, for board, tuition, &c. Catalogues and full information may be had of Messrs. Stanford & Swords, 637 Broadway.

Address the Rev. EDWARD BALLARD, Principal.
Cheshire, Conn., March 27, 1855. a5-4t

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, New Jersey.—Pupils are fitted for any standing in College, or prepared for mercantile and other active pursuits.

Terms.—Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native Teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German

Summer Session will commence on the first Monday in May.

Circulars can be obtained at this office. m29-5t$

FAMILY BOARDING SCHOOL FOR BOYS, AT Yonkers, New York; number limited to twenty. The Summer Term of the Locust Hill School will commence on Monday the 30th of April.

G. W. FRANCIS, A M.
Yonkers, March, 1855. m29 4t$

ST. MARK'S HALL.—A CHURCH BOARDING School for Boys, at Orange, New Jersey, twelve miles by the Morris and Essex Railroad from New York city.

The Twelfth Semi-Annual Session of this School will commence on the first Monday of May, and contine twenty-two weeks Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M. A.
m22 7t

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

HALL OF ST. JAMES THE LESS, PHILADELPHIA.—Rev. ANTHONY TEN BROECK, M.A., Rector. The next session will begin May first. Number of pupils limited to thirty-five. No day pupils received. Applications for admission to be addressed to the Rector, P. O., Falls of Schuylkill, Philadelphia, Pennsylvania. m22-2m

BOARDING AND DAY SCHOOL FOR YOUNG Ladies, No. 171 East Seventeenth street, near Stuyvesant Square, New York, will be opened (D.V.) Monday the 7th of May, 1855, Mrs. JAMES MILLETT, Principal.

The above Institution is commenced with the desire of supplying a want long felt by Christian parents in the country, viz.: A First Class School, in which the moral and religious culture of their children will be assiduously attended to, and all the kindness and comfort of a home supplied.

The institution is situated in one of the most healthy and eligible quarters of the city, being only a few doors from Stuyvesant Square, and nearly opposite the Rev. Dr. Tyng's Church. The house is spacious and airy; in short, every thing that could be desired by the most fastidious. For terms, &c., apply to
m22-6t MRS. MILLETT, 308 Broome street.

BERKSHIRE FAMILY SCHOOL, STOCKBRIDGE, Mass.—The Summer session of this recently established school will commence on the 1st of May next. Boys from the ages of eight to sixteen years will be educated for college or the practical pursuits of business life. Every attention will be given to their religious and mental training, as well as to their social and domestic comfort.

Stockbridge is justly celebrated for the high cultivation of its Society, the picturesqueness of its situation, and the salubrity of its climate.

Circulars containing full particulars, terms, references, &c., &c., will be sent on application to B. Westermann & Co., booksellers, 290 Broadway, New York.

Jared Reid, Jr.,
Ferdinand Hoffman.

References.—The Rev Dr. F. L. Hawks, H. C. DeRham, Esq., D. D. Field, Esq., J. W. Schmidt, Prussian Consul, &c., &c. m8-8t$

BOARDING AND DAY SCHOOL, No. 134 West 34th-street. The Misses ROHR, Principals.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Mr. Hobart, 10 Hubert street. f17-3m

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for Home. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops Brownell and Williams For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. Dyckman Vermilye, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, Its Domestic Character. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, Its Location. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

The Course of Study comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

Terms: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

—

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

Jonathan M. Wainwright,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

WANTS.

FURNISHED HOUSE, OR COTTAGE, WANTED, in Brooklyn, or the upper part of New York, or neighbourhood, for a quiet family of four persons. Address, R. C., box 1603, post-office, New York.

A TEACHER WANTED, TO TAKE THE ENGLISH classes, in a Boarding School for Boys. Apply to the Rev I. LEANDER TOWNSEND, Danbury, Conn. m22-tf

PEWS TO RENT IN ST. JOHN'S CHAPEL.—NO. 91 in the center aisle second in front of the chancel. Possession on or before first of May. Inquire at Trinity Church Office, 187 Fulton street, or 7 East Twenty seventh street. Will be rented for one or more years. m22-tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "Thompson" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

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Daguerrean Artist and Stock Salesroom, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

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oct21-1y corner of Howard street.

Cameo-Daguerreotypes taken only by Chas. H. Williamson, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the Gallery of Daguerreotypes, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

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Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LAWRENCE'S GALLERY is the very best place in the world to get a good daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of Daguerreotypes on Paper, combining the accuracy of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

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This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

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DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

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P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

BACON & RAVEN, PIANO FORTE MANUFACTURERS, Nos. 160 and 162 Centre street, opposite Canal, East from Broadway.

Having an experience of twenty-five years, and every requisite facility at our manufactories, are enabled to offer the public an assortment of instruments unsurpassed by any as to tone, workmanship, and durability. m22-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

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A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL' Piano, with new Grand Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON. Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. 421 Broome street, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
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CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards marl-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
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No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
marl-1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the First Premium at the World's Fair, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

FURNITURE.

NEW LOCATION.— Fitzsimmons' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **435** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames regilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

WHITE, THE HATTER, 213 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises. GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. Fountains and Jets of every description.

John Johnson, } 111 East 18th street, N. Y.
sep23-1y B. M. Johnson, }

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

JAMES SUTTON, MODELLER AND ORNAMENTAL plasterer, No. 523 Sixth avenue, between Thirty-first and Thirty-second streets, New York.

N. B.—Ornaments sent to all parts of the Union. m8-6m

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **346** Broadway, New York. jy1-1y

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Ink stand which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in one lesson. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any child can use it with perfect ease. With this Magic Paper likewise, one or four copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for all to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen. or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

Hubbell's Magic Impression Paper.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.

N. B Every article made to order, at the shortest notice, and in superior manner.

Gents' Furnishing Goods je3-1y

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oot7-1y MILLER & WATTSON, Proprietors.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

BROTHERHOOD OF THE PROTESTANT EPISCOPAL Church, of Brooklyn.—At the annual meeting held March 6th, the following officers were elected for the ensuing year.

President—Bailey J. Hathaway, Spencer street, near Willoughby Avenue, or 13 Platt street, New York.

First Vice President—Ferdinand Walker, Clinton Avenue, South of Myrtle.

Second Vice President—Wm. W. Russell, 275 Pearl street.

Corresponding Secretary—Lewis Morris, 25 Tompkin's Place, or 87 Wall street, New York.

Recording Secretary—Charles S. Stone, corner of Court and Joralemon streets.

Treasurer—Thomas K. Lees, 79 Pine Apple street, or 9 Maiden Laine, New York.

Trustees—Samuel B. Caldwell, Charles H. Birney, L. R. Chesbrough, John W. Moore, J. R. Brockelman, C. M. Livingston, H. A. Spafard, John Hamlett, and J. Manley Halsey.

The objects of this Brotherhood, are the mutual care and relief of its respective members in time of sickness or accident, the burial of its deceased, the succour of their Widows and Orphans, and the promotion of Christian fellowship and love; and, also, according to its ability, to aid distressed members of the Church generally.

Copies of the By-Laws may be obtained of any of the officers or members on personal application, or through the mail, by addressing the Corresponding Secretary. m29-3m$

PROTESTANT EPISCOPAL MUTUAL BENFEIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: Richard Sill, 343 Broadway.
1st Vice President: Charles P Burdett, 47 Fulton street.
2d " " John G. Ambler, M.D., 31 Washington Place.
Corresponding Secretary: O. B. Wilson, 25 Beaver street.
Recording Secretary: Theo. R. McIlwaine, 194 Broadway.
Financial Secretary: A. W. Hoffman, 102 Chambers street.
Treasurer: Charles G. Till, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD ABROAD.

Great Britain.—The Court remained at Osborne, in the Isle of Wight, at the date of our last accounts.

It was reported that Lord Palmerston will shortly be raised to the Upper House.

The Patriotic Fund had reached the large sum of £1,000,000. The last return from the Royal Commissioners was nearly £900,000, in which lists of contributions were the following sums:—£10,000 from Leeds (first instalment), £5,000 from Bombay (ditto), and £5,000 from Calcutta (ditto). To this fund has yet to be added the City subscriptions from the different wards, &c., which at present exceed £90,000.

The Earl of Carlisle had entered on his office of Lord Lieutenant of Ireland. To the retiring Viceroy, Lord St. Germain, addresses had been presented by the corporation and various societies of the capital, on his leaving them. The Earl said he looked back with satisfaction on the period during which he had been at the head of the Irish Government. Throughout that period Ireland had been tranquil and prosperous; crime and pauperism had steadily decreased; agriculture, manufactures, and commerce had made rapid advances. His Excellency afterward held a Levee, which was numerously attended; Lord Seaton, the new Commander-in-chief, being one of the first presentations. The Earl of Carlisle was then sworn into office as Lord Lieutenant, with the usual formalities.

In the House of Lords, Lord Lyndhurst had called attention to the position which Prussia occupied with regard to the war, and the negotiations now in progress at Vienna. The conduct of Prussia, he declared, evinced a degree of servility and vacillation which destroyed all possibility of placing faith in her professions. The Earl of Clarendon confessed that the charge of vacillation and timidity might justly be alleged against Prussia, which had not been admitted as a party in the proceedings of the Vienna Conference, although he did not apprehend that all hope was lost of inducing that country to become a firm and active member of the alliance against Russia, a result to which her honour and interest alike pointed.

In the House of Commons, Lord W. Graham asked the Government whether the Austrian Ambassador had called for explanation of words said to have been used by Sir R. Peel, a member of the present Administration, that "no settlement of the Eastern question would be satisfactory unless Hungary and Poland were restored." Lord Palmerston replied that the Austrian Government had known, all along, that the Government of Britain would regard it as a great misfortune if Hungary were to be separated from the Austrian Empire. Poland was a standing menace to Germany, and it was for the Governments of Germany to determine how far it endangered their interests; but the negotiations going on at Vienna were confined to the four points.

Mr. Roebuck, in the Commons, inquired what was the intended policy of the Administration with respect to the colony of Newfoundland; whether the people of that colony were to be permitted to have, as promised, a responsible Government. Lord Palmerston said, in reply, that it was the firm intention of the British Government to keep faith with the people of Newfoundland with regard to their having a responsible Government, and steps had been taken to carry the promise into execution.

The motion in the Commons for the opening of the Museum and National Gallery on Sundays, was lost by an immense majority.

Wednesday, the 21st of March, was observed throughout Great Britain as a National Fast on account of the war.

The Parliamentary enquiry into the management of the army of the Crimea continued its investigation, and continued to elicit evidence that the most extraordinary confusion prevailed in all departments of the administration of the army. The proceedings were drawing to a close.

Dr. Hall, the Inspector-General of Hospitals, has published the first of a series of weekly reports of the state of the sick in the Crimea. Dr. Hall is "inclined to think our greatest difficulties and miseries have been surmounted, and we may now look for better and more cheering times."

A singular accident lately occurred at Bristol. A cast iron bridge, consisting of a single arch of 160 feet span, was struck by a steam propeller, and instantly fell with a tremendous crash into the river Avon. Several persons who were on the bridge when it fell, are supposed to be lost.

The Magyar chief, Kossuth, announces that he has formed a permanent engagement with the *Atlas*, a London weekly newspaper, and solicits subscriptions for it.

France.—The Emperor had held a magnificent review of the Imperial Guards, in campaigning equipment, and presented standards to the Cent Gardes, with the following speech: "Soldiers! the army is the true nobility of our country. It preserves intact, from age to age, the traditions of glory and of national honour, and your genealogical tree is here [pointing to the colours]. It marks, at each generation, a new victory. Take, then, these flags; I confide them to your honour, your courage, and your patriotism. Rapturous applause greeted this oration. The latest Parisian *mot* has reference to the rumoured journey of the Emperor and Empress to the East. "*L'Imperatrice va a Jerusalem en Pélerine dans l'espoir d'en revenir en Sainte* (enciente)."

Austria.—We have some particulars of the Conference. It is said that as soon as the Representatives of the Five Powers—France, England, Austria, Turkey, and Russia—had assembled, their credentials were produced and examined, and, when this preliminary ceremony was over, Count Buol addressed a pacific or rather conciliatory speech to the other members of the Congress. The preliminary matters having been settled to the satisfaction of all parties the First of the Four Points was immediately entered upon, and was unanimously agreed to. Count Nesselrode, it was believed, would proceed to Vienna when the negotiations become critical.

Russia.—The last accounts from St. Petersburg, state that the substance of the Czar Alexander's speeches to the representatives of the different bodies and administrations of the State, may be condensed into these words: "I will maintain firmly the plans traced out by my father!" In his address to the Council of State, the officers of the Guard, and a deputation of nobles who reported concerning the militia, the Czar expressed himself yet more strongly: "I solemnly declare," said he, "that I will not give up the first inch of Russian territory to our enemies! I will take good care to prevent their penetrating further on the soil of our country; and never!—never!—may my hand wither first!—will I affix my signature to a treaty which shall bring the slightest dishonour on the national honour." This speech was responded to with vehement applause.

India.—The London papers publish a summary of news in anticipation of the Overland Indian Mail. Calcutta dates are to February 9. There is nothing important from India, beyond the often repeated statement that negotiations are progressing favourably between Dost Mahomed and the British.

China.—Dates from Shanghai are held to the 16th of January. On the 6th the French attempted to storm the city. 200 men landed from the French ships, and effected a breach, the steamers *Jeanne d'Arc* and *Colbert* cannonading the city at the same time. Two detachments of French succeeded in mounting the breach, but were exposed to a severe fire from the houses. A party pushed on, and planted the French flag upon the North gate, but just then great confusion ensued from a party of Imperialists entering the breach and attempting to scale the walls. The French had to retire, and regained the breach, when the recall was sounded. The French lost 15 killed and 37 wounded. Admiral Laguerre awaits reinforcements to resume operations. The English and American forces took no part in the affair.

Cuba.—By accounts from Havana to the 1st inst., it appears that more victims to the late insurrectionary movement have been disposed of. Estrampes has been executed. Felix has been sentenced to the chain gang for ten years. Pinelo and Cadalzo go to the galleys this week. The Island was quiet. More troops are expected at Havana shortly.

The War.—The accounts by the *Baltic*, from England, to the 24th ult., give no new aspect to the state of things in the Crimea. A bright moon impeded operations by night. The French had not renewed their attack on the Russian works near the Malakoff tower. Eight thousand Russians were at Tchorgoun. The Russians were advancing toward Inkerman, and were constructing new batteries there. The English position is well fortified. General BURGOYNE remains in the Crimea at the request of Lord Raglan. A continual fire was kept up between the French and Russians. The health of the Allied troops was satisfactory. The Russians had received reinforcements. At an Allied Council of War, held on the 4th, it was resolved to recommence active operations. A dispatch from Lord Raglan, of date March 8, to the Minister of War, mentions that the weather was fine and dry; that the sick were deriving benefit from the change; that Gen. PENNEFATHER had rejoined his division, "looking remarkably well;" that a new battery of three British guns had caused two small Russian steamers to leave their moorings; that the enemy continued to manifest great activity in bringing up platform timber and guns to arm the advance works they have thrown up; and, (says Lord Raglan,) "Vast Russian convoys are daily observed arriving on the North side of the town, and I learn, from information entitled to credit, that the road leading from Simpheropol is covered with wains laden with provisions and munitions of war." The London *Times* publishes a very cheering letter from its Correspondent at Sebastopol, dated March 6. "Everything round us bears marks of improvement. The health of the troops is better, mortality and sickness decrease, the spirits of the men good. The wreck we made of Balaklava is shovelled away or is in the course of removal, and is shot into the sea to form piers, or beaten down to make roads, and stores and barracks of wood are rising up in its place. The oldest inhabitant will not know the place on his return. The hill-tops are adorned with clean wooden huts, the flats have been drained, the water-courses dammed up and deepened, and all this has been done in a few days by the newly awakened energies of labour." Much interest attaches to the proceedings of the Conference at Vienna. The first of the four points of guarantee, namely, that the Danubian Principalities be placed under the protectorate of the five powers, has been unanimously agreed to. The Czar Alexander has made several speeches,—mild to the diplomatic body, and strong to the army. On the whole, his language is interpreted in a pacific sense. It is said, further, that Russia would not object to concede the entire freedom of the Black Sea, and the opening of the Danube, as also the permission to erect Turkish forts on the Asiatic side of the Euxine; and would consent to receive consuls within Sebastopol. If this be acceded, the Bosphorus and Dardanelles could not be closed against Russia, consequently her fleets would be free to visit the Mediterranean.

ORATION ON THE DEATH OF "BILL POOLE."—The manes of the dead hero of rowdyism are still stirred, and a quiet and orderly gathering, under charge of a "committee of management," took place last Sunday afternoon at the Apollo Rooms, to eulogize his memory, and celebrate his passing virtues. Previous to the oration, we found the aforesaid committee smoking cigars at their ease, and pleasantly chatting, in the gallery overlooking the tastefully arranged paraphernalia of their individual, social, and patriotic grief. The oration, after reference to the event, delivered up to Providence the task of punishing the murderers, should these escape by flight, or the technicalities of law; justice required that murderers should have the punishment of death, if only for the defence of peaceable citizens like himself and those whom he addressed. The history of Poole's life was sketched, the chief task being confessedly in rebutting the "calumnies of the press," to which he failed to give the credit which may be regarded as its due, for the support it gave to the funereal pageantry and general sympathy for the deceased. On the contrary, as "gentlemen" of the press had never known "Mr." Poole in any other light than as "Bill Poole the fighter," it was argued that they were under "misguided prejudice and false conception when they wrote." Extraordinary natural pride was claimed for Poole, extraordinary strength, extraordinary courage, extraordinary virtue, inexpressible patriotism, and transcendant piety! The authenticity of his dying saying, "I die a true American" was vindicated, the destiny, and history, and glory of this nation depictured, in contrast with the republics of Greece and Rome, and the despotisms of Europe, so as to give this sentiment its due weight and force. An attempted analysis of what constituted public opinion was made, and all manner of painful assurances given in respect to the absence from the general public of right appreciative qualities. So few were there ready to glorify this paragon of human excellence. Was further evidence wanted than the acts his daily life afforded? "Let us for a moment," said the speaker, "permit our imagination to wander back to the chamber of the lamented victim, and seek there further evidence that shall convince us of the many noble, generous Christian traits in the character of the then dying man. Take, for instance, his manly bearing when suffering the most acute pain for his wounds, 'See that they never want,' said he to a friend, respecting his wife and orphan. No being in distress has ever been turned from my door hungry or naked. His mind unruffled by no unmanly fear, calmly did he breathe his last of earth. As he had lived so he died. His life was characterized by *remarkable courage*, his death by *Christian fortitude*. However others might differ from him, he believed that man was only responsible to earthly judgment for the frailties of nature while living. He believed that here man atoned for his sins, and with that consciousness he trusted and believed that eternal salvation was now the reward of Wm. Poole's virtues and fidelity to his Father and his God, his country and his friends. With even the dead to whom he had ministered, ready to attest his generosity, who was there of the audience that would still cry out '*Persecute him*.' They had a still higher, holier office to fulfil; to accord that charity to the dead so admired in his life, and to emulate his virtues while removing from their hearts his faults. By fulfilling the divine mandate to Do unto others as we would wish them to do unto us, they might hope to be respected and beloved by their fellowmen while living, and after death receive that peerless boon, which, said the speaker, 'I trust and believe is now possessed by him who died as he had lived, faithful to his God, his country and his friends.'"

The Rev. Mr. Booth then pronounced a benediction, and at its conclusion, the deeply affected audience quietly dispersed.

POOLE'S MARC ANTONY.

To the Editor of the Churchman:

DEAR SIR:—I am not a reader of your paper, but being in the habit of attending the Jane-street Methodist church, your name has been rung in my ears for the past few Sabbaths on account, I understand, of an article which appeared in *The Churchman*, soon after the burial of Wm. Poole, upon the impropriety of a Christian minister eulogising a man who had been noted for picking the eyes out of cats in order that he might more successfully slaughter his fellows, as a "Christian," a "hero," a "martyr," a "true American."

It seems that Mr. Wakeley was brought to an account by his brethren during the week for making such rowdyish exhibition of himself, for on the following Sabbath he ostensibly showed the ability of Christ to save the most depraved wretch, but in fact justified the course which he pursued, and with combative gestures dared any man to limit the salvation of any individual out of hell. A person unacquainted with the circumstances attending the conduct of this aspirant for notoriety among the class to which I have referred, would consider your criticisms unjust, but it would not require a great amount of critical acumen to see that your remarks were appropriate. Last Sabbath morning the Rev. gent seasoned the dish of hash which he serves up three times per Sunday for his auditors, with a little of *The Churchman*. Having had sufficient *gas* for the day, I absented myself from church during the latter part of the Sabbath, but a friend informed me that *The Churchman* was the principal ingredient of the afternoon and evening's repast. Mr. W. informed his hearers in the afternoon, that for the special edification of the many who called on him respecting the article in *The Churchman*, he would read it publicly, which he proceeded to do, much to the amusement of the class that he recognises as martyrs, heroes, &c. He also stated that as the columns of *The Churchman* were closed against him, he would reply in a pamphlet form.

Now, Mr. Editor, you have spoiled friend Wakely for life; your image haunts him by day and by night; he is in a precarious condition; a vital part has been injured, and therefore in the name of humanity, I call upon you to aid in alleviating his sufferings.

Yours, PHILO.

[We should be most happy to respond to such a call as this, were it in our power to repair any injury, which not we, but the subject of our exposure, would appear to have done. But the sufferer has the remedy in his own hands. He has only to acknowledge his error, and retrace his course, and there can, with Christian charity, be said to him—"Go, sin no more."—ED. CHURCHMAN.]

CHURCH MUSIC.

To the Editor of The Churchman:

In some of your late numbers you have taken the subject of Church Music into consideration, and complain of the want of appropriateness, both in the music and its performance; also censuring deservedly those who "do" the music. Now this is all very well; but *how* is the music to be bettered? That is what many would like to know. Cannot somebody tell? Does any one know? MUSICA SACRA.

[We see no difficulty in the *how*, at which our correspondent demurs. Let there be a proper choir, in the proper place, and with proper music to use, the whole superintended, and, where practicable, led by the minister himself, and there need be no fear about "bettering the music," and everything associated with it.—EDITOR CHURCHMAN.]

For The Churchman.

THE DISCUSSION IN RICHMOND.

MR. EDITOR:—Suffer me to call the attention of your readers to the fact that the Editor of the *Episcopal Recorder* re-publishes three of the articles taken from the Richmond *Dispatch*, which appeared in *The Churchman* on the 29th of March, and omits the *fourth*, which is as important as the *first*. This gentleman, who no doubt wishes to be thought equally ingenuous and courteous, very probably supposed that the writer who signed himself "A Bishop," was a genuine Protestant Episcopal Bishop, and that the "Presbyter" had turned the tables upon him. If I am right in my conjecture, your readers will determine whether he is more ingenuous than the pseudo-Bishop, who charged the Presbyter with *materially misrepresenting* him.

IMPARS.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church:

The undersigned, the Committee appointed for Foreign Missions, make the following Statement and Appeal:—

In 1835, the Protestant Episcopal Church, through its General Convention, declared itself a Missionary Society or Organization, and created a Board of Missions, to carry out the work which, as a Church, it had thus assumed, both in the Domestic and Foreign fields.

This Convention pledged the Church thus represented, and all the baptized members of this Church, to sustain and carry forward the work of preaching the Gospel at home and abroad;—a work which was thus solemnly undertaken as an obligation and duty to the gracious Saviour, who commanded that His Gospel should be preached to every creature.

Committees for Domestic and for Foreign Missions were severally appointed, and were charged with the duty thus particularly entrusted to them.

Twenty years have passed by since this solemn covenant was made, in the presence of God, and angels, and surrounding men.

The system of voluntary Missionary Societies, by which the members of this Church had before carried on the work of Missions, was by this covenant laid aside; and the funds and means of the whole Church were pledged in their stead, to maintain the great work which was thus assumed by the highest assembled authority of the Church.

Some of the undersigned have been members of the Committee for Foreign Missions during this whole period. All of them have, for several years past, laboured in the important work which was thus assigned to them. They have cheerfully and assiduously devoted themselves, according to the wisdom given to them, to the duties of their sacred trust. They have spared no time, or labour, or thought, which was within their command, to forward this great work of the Church, and to fulfill this high command of the exalted Saviour.

At the end of twenty years' labour, although they have been most liberally upheld by a portion of the Churches, they find themselves to a lamentable extent unsustained by the Church at large, and unable to fulfill the duties imposed upon them. They are brought to a position and a crisis, in their responsible relations to the cause committed to them, at which they have no longer the right to be silent, or to suffer the difficulties and embarrassments which they meet, to pass without remonstrance or appeal. They are compelled to say, if the Churhes mean to sustain them in this work, it must be in a very different measure from their past experience.

During these twenty years, the field of Missions entrusted to their watchful care has been opening before them in the gracious providence of God, to an extent in the highest degree encouraging and remunerative.

The work in China has gone forward with advancing prosperity and success; and, though partially interrupted by the internal wars in that kingdom, has never been closed for a day, nor retarded to a degree that did not leave an opening, still entirely beyond the power of the Committee to embrace and improve.

The Mission in Africa has advanced in an unprecedented career of prosperity, until the whole Western coast is not only open to useful labour, but eager for its employ. There is no limit there to be assigned but the grievous one of the total inability of the Committee to go forward in paths which the mercy of God has so freely opened before them. The whole present income of the Committee might be expended with the highest advantage and economy in this single field, in the mere response to actual demands for help from those whose desires for Christian teaching have been already excited, without originating for themselves a single aggressive movement.

In Greece, our single venerated brother has been toiling on through a quarter of a century, making the utmost of the limited means allowed him; and is now asking for the relief of a short tour for his failing health, the expense of which the Committee have no ability to meet.

From South and Central America, the Committee have had the most earnest and encouraging appeals, for Missionaries to preach the Gospel amidst the Papal darkness of those regions, where civil revolutions have opened the widest doors for religious liberty; while there is among us no religious zeal, or love for the Gospel, or for the souls of men, at all prepared to furnish the means of even entering into the work to which we are so constantly solicited.

From the Sandwich Islands appeals have come to us, one after another, for a Mission there, which, from utter inability to meet, we have not even considered.

Japan has been opened to our advance, and we have been entreated to send upon its untrodden soil the feet of those who preach the Gospel of peace. But such entreaties are addressed to us in vain.

We have not even the ability to maintain our own acquired ground in the promising fields of labour upon which we have already entered.

In 1850 we addressed, as a Committee, a Circular to religious young men in our Colleges and Seminaries, calling their attention to the work of Foreign Missions, and asking their labours for the Lord, under our authorized direction.

Young men have applied, of admirable character and recommendations, and we have not had, nor have we now, the means to send them to the work to which we ourselves had called and encouraged them. At this moment there are waiting, at our invitation, three young servants of Christ, desiring to embark for China, to preach the unsearchable riches of His grace. But we have no funds to send them. One is waiting to join our devoted band in Africa; but we have no means to gratify his wish.

We have, for years, desired the services of an accomplished physician for our Mission to China. One has been engaged by us for months, fully qualified. But he stands waiting and delayed, because we have not the ability to send him, after we have ourselves called him from other employments to his self-denying work.

Our Treasury is already in debt, for advances in the maintenance of our *present occupied Missionary force abroad*, above ten thousand dollars.

Our main receipts for the present Winter have come in, and instead of means to advance in our work, we are unable to pay our present obligations, and are over seven thousand dollars behind the receipts of last year, at the same period of time.

We have sent out every month intelligence of our work, and of our wants, in the Spirit of Missions, to every clergyman in the Church. But more than one-half of the clergy have manifested no responsive interest whatever. In many cases we are grieved to be informed, that they do not trouble themselves even to read of the work of the Lord in our hands; much less to speak of its demands and results to the people committed to their charge.

For the dissemination of still more intelligence, we have repeatedly sent to the clergy, for distribution among the members of the Church, Occasional Papers, containing interesting histories and facts in our important work. In many cases, and some of those of very important and influential congregations, our bundles of papers have not even been opened, but have been thrown aside with apparent utter indifference and inattention to the call.

We have sent out Agents to present to the Churches the claims of the Missions entrusted to our charge. Some of these Agents have been honoured Missionaries, who have hazarded their lives abroad for our Lord Jesus Christ. But many of the Churches have been wholly shut against their appeals. In some cases the clergy have refused them admission to their pulpits as our Agents—and in others, all opportunity of pecuniary collection, or appeal for funds in our behalf.

The parochial clergy constitute, in their canonical rights, our only way of entrance to the attention of the Churches. But though we are the appointed Agents of the Church for this great work, more than half the clergy have neglected to make any presentation of the claims we plead, and we are compelled to submit to the effects of their neglect.

There is no room for any other conclusion, than that the clergy, so far as this statement of facts applies, take upon themselves the responsibility of shutting out the claims of the perishing heathen, the command of our Divine Lord, and the authority of their own Church, from the congregations over which they are placed.

The painful results of all these recited facts, are constant embarrassment in our work, unceasing perplexity in the fulfilment of our trust, a constrained vacillation appearing in our efforts, and inability to carry on the work committed to us in any course of steady, uniform, and healthful advancement.

We have sent abroad Bishops, Missionaries, and Christian females, to preach and propagate the sacred word of God. We have gathered Schools and Churches, and have established Asylums and Families under Christian influence on heathen soil.—All these are dependent on our steady and uniform remittance of funds, for their food and raiment, which is all that we have the power at any time to give. If such remittance be withheld or delayed, suffering and distress must immediately accrue, with no local means of relief. These labourers, worthy of their hire, are thousands of miles from us. We cannot recall them until many months of notice have elapsed. To keep these faithful messengers of Christ alive, without adding to their force, or allowing them to go forward in their work a step in advance, we are already in debt to members of our own Committee and others above ten thousand dollars.

The labour, toil and anxiety which are involved in the management of the arduous work entrusted to us, we are willing cheerfully to bear. The experience and wisdom which in our many years of labour in the cause we may have acquired, we thankfully give to a cause so dear to us and to our Lord.

But it is impossible for us to pursue a course which in our past experience, has become so harassing and afflictive. To continue in our present position, under the compulsion of making our tale of brick without straw given to us, cannot be justly demanded of us.

What then, we ask, are the results to which we are compelled to look?

To abandon the Foreign Field of Christian Missions, and recall our labourers home, is an issue so dishonourable to the character, and so destructive to the prosperity of the Church in every branch of its operations and prospects, that we cannot for a moment regard it as possible.

To limit our operations to their present position of growth in the field which we now occupy, and yet continue them there, is impossible. Every attainment makes a necessity for further advance. Every stone we lay is but the preparation for another to be laid upon that, and is an useless labour unless the edifice is to go on to its completion. We cannot but say that we should deem the arbitrary limiting of the work, to be equivalent to its abandonment, exhibiting an outlay which will thus have been made useless and an unfinished attempt, the impossibility of the accomplishment of which, makes all that has been done in it without avail.

To refuse new openings for Missions in other fields, to which we are called, while not involving the same difficulty, would be equally dishonourable and injurious to the Church.

Instead of entering upon new fields of labour, the Committee are now under the absolute necessity of reducing all their estimates for expenditure in the current year, at least one-third, from the amount desired, in urgent appeals and statements of actual need, from their Bishops and Missionaries now abroad.

In this crisis of their affairs, the Committee for Foreign Missions appeal to the Church—

With more than ten thousand dollars debt, on their present scale of operations;

With seven Missionaries standing at their doors, and asking to be sent abroad, for whom they can make no provision;

With no ground for expectation, in their customary experience, that either of these embarrassments is to be removed by their remnant of receipts for the current year;

With their Missions on every field asking for an enlargement, which they have no power to give;

With unfinished Churches, School-houses, and habitations, on heathen ground, which they have no means to complete;

With hardly the hope that they can continue to feed and clothe the labourers, male and female, whom they have already in their employ;

With the painful necessity of reading, at every meeting, letters of application for Christian aid, which they are obliged to refuse;

With the anguish of hearing from their devoted Bishops and Missionaries, of wants and openings, which they are compelled to disregard;

With the constantly threatening necessity of dishonouring the drafts which these faithful men make upon them, in the prosecution of their ordered and appointed work,—a necessity repeatedly averted only by the actual advances and responsibilities of individuals of their own body—

The Foreign Committee respectfully ask the Bishops, Clergy, and Laity of the Protestant Episcopal Church, what course of duty remains for them, but solemnly to demand and expect support in the trust committed to them.

The Foreign Committee have thus far, in more than nine months months of their current year, received but $34,000. Less than the same sum in the remaining period of less than three months will not relieve their embarrassments, and enable them to finish the work of the year.

To meet this want, and far more than to meet it, requires nothing but the united and prompt action of the Clergy and the churches committed to them. With more than one hundred thousand communicants, and more than fifteen hundred pastors in the Church, it would seem like a dishonourable suspicion to doubt that it would be met.

They call upon the Church, therefore, with the solemnity and boldness of conscious truth and duty, to consider and to meet this case. They ask Bishops, Clergy and Laity to take it immediately in hand. They beg the liberality and effort of all their brethren, individually and collectively, in the crisis thus presented. They freely say, that the progress, and even the continued existence of their Foreign Missionary work makes the aid demanded indispensable. They have spoken in the plainest, frankest manner. Their brethren have the same interest and obligation in this work with themselves. They can only apologise, by asking with David, "Is there not a cause?" They are willing to run the whole hazard of thus lifting up their voice like a trumpet, because the pressure is great, the burden is intolerable, and the embarrassment must be removed, or Foreign Missions must die in the Episcopal Church; and this Committee cannot silently assume the responsibility or the shame of the destruction.

[Signed] Horatio Potter, S. H. Turner, S. H. Tyng, G. T. Bedell, P. P. Irving, S. D. Denison, J. S. Aspinwall, Stewart Brown, Lewis Curtis, James F. De Peyster, F. S. Winston.

Office of the Foreign Committee, 19 Bible House, New York, March 13th, 1855.

We would call the attention of our readers to the advertisement of Prof. S. S. NORTON. We have made mention of this flourishing institution on a former occasion. His references are of the best character. Those who wish to know particularly of Mr. Norton's claims, are authorized, we understand, to apply to A. W. Bradford, Esq., Surrogate, Thomas Addis Emmet, Esq., 45 William street, and Rev. Dr. Hawks, Calvary Church. The Principal can be seen at No. 6 Boorman Place, West Thirty third street.

COLLEGIATE.

PRINCETON.—The Board of Trustees of the College of New Jersey, at Princeton, have decided to reconstruct the Old North College building, recently destroyed by fire, without altering its external appearance, the walls being uninjured by the fire. The loss is estimated to be from $8000 to $12,000 above the insurance.

MARRIED.

At Trinity Church, Newark, N. J., on the 10th inst., by the Rev. Mr. Henderson, WILLIAM THOMPSON CLOUGH, to HARRIET ALLEN, daughter of S. M. Hitchcock Esq.

At St. Thomas's Church, New York, on Easter Monday, April 9th, by Rev. C. Clapp, Rector of the Church of the Nativity, Lieut. FRANCIS HENRY BATES of the United States Army, to CATHARINE SOPHIA, daughter of Peter M. Swaine of this city.

NOTICES.

The Rev. Dr. Lewis, Rector of the Church of the Holy Trinity, Brooklyn, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, April 15. Service to [illegible] 7½ o'clock.

St. Ann's Church for Deaf Mutes, in the New York University.—On Sunday next, the 15th inst., the Rev. Dr. CRUSE will officiate in the morning. At 7½ P.M. the Rev. Dr. VAN KLEECK will preach to the deaf-mute portion of the parish, the Rector acting as interpreter. All interested in the success of this undertaking are invited to attend.

A stated monthly meeting of the Protestant Episcopal Mutual Benefit Society will be held at No. 637 Broadway, on Thursday evening next, the 19th inst., at 8 o'clock.

THEO. R. MCILWAINE, Rec. Sec'y.

New York, April 12, 1855.

Protestant Episcopal Church Missionary Society for Seamen, in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society, will be held in the Sabbath School room of the Church of the Ascension, on Tuesday evening next (17th inst.), at half-past 7 o'clock.

By Order,

THOMAS P. CUMMINGS, Recording Secretary.

April 12, 1855.

New York Ecclesiological Society.—The regular Quarterly Meeting of the New York Ecclesiological Society will be held at St. Paul's Sunday School Rooms, Vesey street, on Monday, April 16, at 8 P.M.

The Executive Committee will meet at 7¼ P.M.

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following offerings, viz:

$5 from C. W. S., New Jersey, and $2 from N. A. N., New York.

J. LLOYD BRECK, for the Chippeway Mission.

Chippeway Mission House, Minnesota Territory, March 19, 1855.

Diocesan Missions.

The following amounts have been received by the Treasurer of the Missionary Committee, since February 12, viz:

From St. Paul's Church, Patchogue, Rev. C. H. Gardiner....	$ 3 00
Christ Church, Cooperstown, Rev S. H. Battin, Rector.....	10 00
Mr. D. H., Brooklyn, by Rev. Dr. Cutler.....	5 00
Trinity Church, Potsdam, Rev. Wm. Stanton, Rector.....	16 00
Christ Church, Manhasset, Rev. S. Cox, Rector (sec. con.)...	25 00
Church of the Messiah, Brooklyn, Rev. J. Walker, Rector...	15 67
St. Matthew's Church, Unadilla, Rev. S. H. Norton.....	21 00
Zion Church, New York, Rev. R. Cox, Rector.....	50 00
St. John's Church, Ogdensburg, Rev. H. R. Peters.....	30 00
Christ Church, Duanesburg. Rev. W. O. Jarvis.....	2 00
St. Paul's Church, Castleton, Rev. C. A. Maison, Rector.....	19 40
Grace Church, Canton, Rev. J. Wells Moore, Rector.....	5 00
St. George's Church, Newburg. Rev. Dr. Brown, Rector.....	33 60
St. George's Church, Astoria, Rev. T. R. Chipman, Rector...	14 50
St. James's Church, Goshen, Rev. S. C. Thrall, Rector.....	20 23
St. John's in the Wilderness, Copake, Rev. P. S. Ruth.....	8 00
St. Stephen's Church, New York, Rev. Dr. Price, Rector.....	90 00
Church of the Annunciation, N. Y., Rev. Dr. Seabury, Rector.	116 41
Grace Church, Cherry Valley, Rev G. H. Nicholls, Rector....	5 00

JAMES VAN NORDEN, Treasurer,
corner Nassau and Cedar streets.

General Protestant Episcopal Sabbath School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the society:

From Alexander V. Blake, $5; St. Thomas's Church, New Windsor, Rev. R. Riley, Rector $13 09; St. Mark's Church, Warren, Rhode Island, to constitute the Rector, the Rev. John Kelley, a Life Member, $30. Annual Memberships, viz: Rev. H. D. Noble, $1; Ethel Andrews, $1; Abel Sherman, $1; D. S. Dibble, $1; S. W. Stevens, $1; Horace Beers, $1; Clarence A Blake, $1; Miss E. Matilda Blake, $1; Miss Virginia Blake $1; Mrs. Everingham, $1; J. W. Claxton, Theological Seminary, Virginia, $1.

JOHN W. MITCHELL, Treasurer.

Depository, 637 Broadway, N. Y., April 11, 1855.

New York Bible and Common Prayer-Book Society.

Church of St. Thomas, the Rev. Edmund Neville, D.D., $148 60; Miss Eliza J. Guion, $2; Miss Margaret E. Guion, $2; Master George Guion, $2; Josiah Collins, $2; Herman LeRoy Edgar, $5; subscribers.

THOS. C. BUTLER, Treasurer. 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

Grace Church, Long Hill, Conn., Rev. W. L. Bostwick, $4; Miss Mary Louisa Guion $1; Miss Clementina Guion, $1; Miss Anna Guion, $1; Miss Fanny Guion, $1; Josiah Collins, $1; Herman LeRoy Edgar, $5; subscribers.

THOS. C. BUTLER, Treasurer, 55 East Thirteenth-street.

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Advertisements.

COUNTRY BOARD.—Upon the shore of Long Island sound, about one hour from the city by land or water, several times daily; free from fever and ague; good bathing, fishing, and sailing. Good references given. Address box 2,626, post-office, with name and address.

MOUNT VERNON BOARDING SCHOOL FOR BOYS, at Vernon, Oneida county, New York. The Summer Term of this institution commences on the first Monday in May. Circulars can be obtained from Rev. Dr. Hawks, Calvary Church, Thomas Addis Emmet, Esq., 45 William street, or from Dr. Amos Miller, No. 6 Boorman Place, West Thirty-third street, where the Principal, S. S. NORTON, A.M., may be personally consulted. Circulars also of the VAN EPP'S INSTITUTE FOR YOUNG LADIES, at Vernon, can be obtained at the above places, and an interview with the Principal had. a12-3t$

BURLINGTON COLLEGE.—The Eighteenth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James), at 6 o'clock, P.M. Punctual attendance is required, that recitations may be held in all the Classes and Forms on the following day. The peculiar character of the College makes it necessary to limit admission to it, to boys who are not more than fifteen years of age, that they may pass through one or more of the Forms, preparatory to the Collegiate Classes. The Annual Commencement is on the 29th of September (St. Michael and All Angels). Apply for admission to the Bishop of New Jersey at Burlington.

ST. MARY'S HALL.—The Thirty-eighth Term at this Institution will begin on Tuesday, May 1 (St. Philip and St. James). Punctual attendance is required, that recitations may be held in all the Classes on the following day. Apply for admission to the Bishop of New Jersey at Burlington.

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(G. G. Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

SPRING AND SUMMER FASHIONS.—E. PHILLIPS, 236 Bleecker street, New York, Hat and Cap Manufacturer, has on hand a beautiful assortment of every variety of fancy Hats for the season. Hats and Caps made to order. au12-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, New York.

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Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.

☞ All orders punctually attended to. au12-1y

STAINED GLASS FOR CHURCHES, &c., manufactured by HENRY SHARP, late SHARP & STEEL, 216 Sixth Avenue, New York. Designs and estimates sent to all parts of the country. Specimens of work may seen at the manufactory, and also at the following churches:

Trinity Chapel, New York; Christ Church, New York; St. Mary's Church, Burlington, New Jersey; St. Paul's Church, Brookline, Mass.; St. Stephen's Church, Philadelphia; Christ Church, Assumption, Louisiana. [a12] au19-1y

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

REPLATING.

HOTELS, SHIPS, STEAMBOATS, AND PRIVATE FAMILIES CAN have every description of old ware replated and warranted. Stair rods, plumbers' fixtures, tea sets, spoons and forks, and every kind of metal, plated with gold or silver, at short notice, by the Manhattan Plate Company, 267 Bowery. m22-3m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No 440 Pearl, between Chatham and Madison streets. * m8-1y

PUBLICATIONS.

SHOULD BE READ BY THE MILLION.—CHEMISTRY OF COMMON LIFE—COMPLETE.—D. APPLETON & CO., 346 & 348 Broadway, have now ready, in 2 vols., 12mo., Cloth. Price $2, the CHEMISTRY OF COMMON LIFE, by JAMES F. W. JOHNSTON, M.A., F.R.S., &c., author of "Lectures on Agricultural Chemistry and Geology," &c., &c, illustrated with one hundred and thirteen Wood Engravings.

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The Air we Breathe,	The Poisons we Select,
The Water we Drink,	The Odours we Enjoy,
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The Bread we Eat,	What, How, and Why we Digest,
The Beef we Cook,	The Body we Cherish,
The Beverages we Infuse,	The Circulation of Matter,
The Sweets we Extract,	A Recapitulation.
The Liquors we Ferment,	
The Narcotics we Indulge in,	

OPINIONS OF THE PRESS.

[From Tait's Magazine.]

All should read this work, and refer to it, until the knowledge it imparts is as familiar as are already the matters of which it treats. Such knowledge is calculated not only to increase our personal comforts and abridge our expenses, but to give an impetus to experiment and invention, and to lead to results of the highest importance.

[From the Dublin Mail.]

The whole may be regarded as a practical guide to health, founded upon the chemical and nutritious qualities of air, food, and drink, suitable alike for the school and the family—for the rich and for the poor—for the old and for the young—for the learned and for the unlearned; for the author combines with a happy tact, rarely to be met with, the exactness of science with a free and popular style, well calculated to please while it instructs. By the simplicity and lucidness of language and arrangement, he shows how thoroughly he is master of his subject, and how well qualified he is to open our eyes to behold the wonders of common life, while he conducts us into the laboratory of nature, where we may see her at her own workshop laboring for the good of man—balancing with consummate skill the various influences of air, and earth, and water, for the support of organized exertion. With such a pleasant guide none will refuse to enter into the mysteries of common things, nor spurn those valuable lessons deducible from his teachings.

[From the Newark Daily Advertiser.]

We know of no other work which within so small a compass, so well and so satisfactorily presents the chemical and physiological wonders which surround us; and that too in a manner so free from technicalities, that the veriest tyro in the science cannot be otherwise than interested and instructed.

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